THE CHURCH NEWS OF THE DIOCESE OF PENNSYLVANIA

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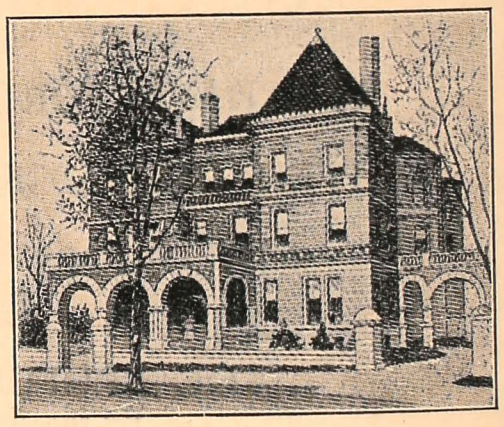

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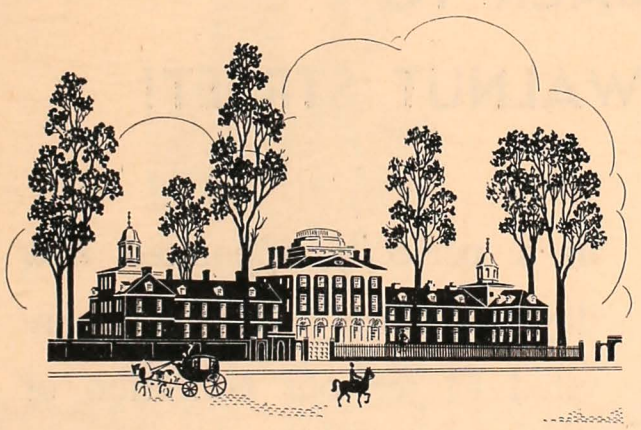

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THE CHURCH NEWS OF THE DIOCESE OF PENNSYLVANIA

Published Every Month Except June, July, August and September

Object

1. To promote Unity of Diocesan Life
   (a) By disseminating news of the Diocese, its institutions, parishes and missions.
   (b) By printing letters and pastorals by the Bishop from time to time.
2. To promote the Missionary and Benevolent Work of the Diocese
   (a) By publishing reports and appeals.
   (b) By recording current news and events.

PRESS OF THE JOHN C. WINSTON CO., PHILA.

VOL. XXIV: NO. 6 PHILADELPHIA, MARCH, 1936 Fifteen cents a copy One dollar a year

The Bishop's Message

THE Bishop cannot adequately express his joy and gratitude at the splendid way in which his people celebrated the 50th Anniversary of his Ordination to the Priesthood. The beautiful Service at St. Peter's Church brought up the scenes of long ago, though we had not then the magnificent choir that now sings the praises of God in this ancient shrine. The choir presented the Bishop with a magnificent basket of golden colored flowers. These were greatly appreciated, but the Service itself was their great offering. The dinner in the Choir School was attended by 170 of the Clergy and we had the pleasure of having with us the Bishop of Bethlehem. Both he and the Bishop of Delaware had taken part in the Service in the Church.

Doctor Jefferys gave us one of his charming, inimitable addresses. Many good things were said of the Bishop which, while not strictly true, were pleasant to hear and did him no harm.

Then came the great Reception at the Church House, where the Bishop had the opportunity to clasp the hand of many of the women workers and other members of the Diocese. The decorations were extremely beautiful and for these we were indebted to private individuals both for the plants and flowers themselves, and for their arrangement. Altogether it was a very happy occasion, and almost recompensed the Bishop for getting old. He prays that God's richest blessing may rest upon and abide with every one of his people.

HE was glad that it was decided at his request to commemorate the event without any personal gift to the Bishop. His heart and life are wrapped up in the Diocese and the strengthening of it is his great aim.

Although the Diocese is 150 years old, the Endowment Fund of the Episcopate is less than $100,000. This fund is not only for the Bishop's salary, but for all the expenses of that department. There are very heavy taxes on the Episcopal Residence on 22nd Street. There are automobile expenses, secretarial and other expenses of his office. There is but one Bishop's salary to be paid at present, but during long periods of time, two Bishops have been necessary. It requires the income from a sum approaching $500,000 to conduct the plant. This we are not expecting this year, but we hope that a considerable amount may be gathered and that each one in making his Will disposing of his earthly goods, will remember this need. The larger the amount of the endowment, the smaller the assessment on the Churches of the Diocese. These assessments at the present time are large.

WHEN this issue of THE CHURCH NEWS reaches our people, the Holy Feast of Lent will be with us. It is a Fast of the Body but a Feast of the Soul. It is your Bishop's earnest prayer that it may be the holiest and most blessed of all our Lenten Seasons. Ask great things of God and cooperate with him in bringing your praver to pass.

Commemoration of Golden Anniversary of the Bishop's Ordination To Priesthood Gives Testimony of Widespread Affection for Him

Commemoration by the Diocese on Monday, February 3rd, of the Golden Anniversary of the Bishop's Ordination to the Priesthood was a beautiful and impressive expression of the depth of affection in which he is held in the hearts of the clergy and people of the Diocese, where as Deacon, Priest and Bishop, he has given of himself so generously throughout his long and useful ministry.

It was in many ways more than a demonstration of the love and affection for him that is held by those among whom he has served and to whom he has ministered during the many years that have passed since he began his notable ministry. In addition to the letters and telegrams of remembrance and congratulations which reached him from his own clergy and people, there came from many other parts of the Church and nation before, during and after the Commemoration, hundreds of letters and telegrams of congratulations and good wishes, all of them testifying to the love and esteem, the respect and veneration in which he is held and expressing the hope that he may be spared for many more years of his ministry.

These messages came from the Bishops and other clergy and laymen and laywomen in a score or more of other Dioceses and Missionary Districts of the Church. Others were from individual ministers and laity and official representatives of other communions and from men and women prominent in all walks of life. Among them were letters from men and women who recalled their association with the Bishop in the early days of his ministry and in which they told of the influence he had been in shaping their lives through his ministry to them.

In response to the Bishop's wish that gifts be sent to the Jubilee Fund to help increase the existing Endowment for the support of the Episcopate in the Diocese rather than to him personally a number of gifts of money and of pledges have been received up to the time this article was being written. A number of parishes set aside the offering of Sunday, February 2nd, for this purpose. Others arranged for taking a special offering at a later date. A number of individual gifts also have been received. The Jubilee Fund will be kept open throughout the year.

The National Council was represented at the Commemoration by its President, the Rt. Rev. Philip Cook, Bishop of Delaware, and at the clergy luncheon given as a part of the Commemoration the Rev. Richard J. Morris read a telegram from the Presiding Bishop, the Rt. Rev. James De Wolf Perry in which the Presiding Bishop said:

"The whole Church rejoices with you today on the Fiftieth Anniversary of your Ordination to the Priesthood. I wish to join your clergy and people in the chorus of congratulations and thanksgiving for your ministry by which your Parish and Diocese has been blest.

"May you be prospered in your work through the years to come and know the gratitude of your people.

Affectionately yours,
J. De Wolf Perry."

From Bishop Manning, of New York, came a telegram in which he said, "Congratulations on your Anniversary and also on your work as Bishop of your great Diocese."

Virtually all the other messages from the Bishops and the clergy and laity of the Church sent to Bishop Taitt at his home in Chester, to his office in the Church House and to St. Peter's Church, were in similar vein.

From among other communions, representatives of which sent their congratulations, came a telegram from Joseph Hagedorn, President of the Rabbis and Board of Trustees of the Congregation of Keneseth Israel, Philadelphia; and from the Ohev Shalom Congregation of Chester, signed by Rabbi Herman E. Eisenberg. The Presbyterian Ministers Fund, the Board of Inner Missions of the Evangelical Lutheran Ministerium of Pennsylvania, the Methodist Ministers Meeting, the Baptist Ministers Conference, were among those who also sent their congratulations.

On behalf of the Armenian peoples the Rev. Orsen Torossian, Rector of the Armenian Apostolic Church of North Philadelphia, sent a congratulatory message, and the Philadelphia Federation of Churches through its Executive Director, the Rev. E. A. E. Palmquist, added its felicitations.

The Grand Lodge of F. & A. M. of Pennsylvania, of which the Bishop is the Grand Chaplain, sent its fraternal greetings signed by the Right Worshipful Grand Master Harold N. Rust, and other Masonic bodies also sent their congratulations.

The Commemoration opened at 11 o'clock on the morning of February 3rd, with a Celebration of the Holy Communion in Old St. Peter's Church, at which the Bishop was the Celebrant. Assisting in the service was the Rev. Dr. Edward M. Jefferys, Rector of St. Peter's, who read the Epistle, and the Rev. Dr. Louis C. Washburn, Rector of Old Christ Church, who read the Gospel. In the Chancel were Bishop Cook of Delaware, and Bishop Sterrett of Bethlehem. Bishop Cook assisted in the distribution of the elements. The clergy, vested, occupied pews in the Nave and the remainder of the pews were occupied by the laity.

The Choir of St. Peter's Church, under the direction of its Organist and Choirmaster, Harold W. Gilbert, sang the Communion service by Charles Wood in the Thrygian Mode and the Anthem, "Awake, Awake, Put on Thy Strength, O Zion," by Dr. H. Alexander Matthews.

At the clergy luncheon in the Auditorium of St. Peter's Church, given in the Bishop's honor by the Clerical Brotherhood and at which the Rev. Joseph Manuel, Chaplain of the Episcopal Hospital, presided, the Choir School of St. Peter's presented the Bishop with a large basket of flowers of various kinds and all of them of a golden hue. The Address was made by the Rev. Dr. Jefferys as President of the Standing Committee and Bishop Taitt responded. Both the Address and the Response in the main recalled many incidents in the early days of the Bishop's ministry.

Following the luncheon there was a Reception and Tea at the Church House for the members of the Diocese and conducted under the auspices of the Woman's Auxiliary, the Woman's Aids to the Convocations, the Girls Friendly Society, the Daughters of the King, the Junior Woman's Auxiliary, the Diocesan Altar Guild, the Churchwoman's Club and the Church Periodical Club.

The Assembly Rooms on the first floor were dressed with a profusion of flowers and plants, and from three to six o'clock several thousand, it was estimated, greeted the Bishop. In the receiving line with the Bishop were Mrs. John E. Hill, President of the Woman's Auxiliary, and Mrs. Edward M. Jefferys. At tea tables were Mrs. Charles Biddle, Mrs. James A. E. Campbell, Mrs. E. Osborne Coates, Miss May Atherton Leach, Mrs. Roland S. Morris, Mrs. Arthur V. Morton, Mrs. George Wharton Pepper, Mrs. J. Alison Scott, Miss Caroline Sinkler and Mrs. Marmaduke Tilden.

"This world is the small end of life." Successive victories, however small, mean complete conquest in the end.—*Selected.*

REV. HERBERT B. SATCHER IS APPOINTED LECTURER IN NOTED CHOIR SCHOOL

Announcement has been made of the appointment of the Rev. Herbert Boyce Satcher, Vicar of St. Aidan's Chapel, Cheltenham, and a member of the Diocesan Commission on Music, as Lecturer on the Worship and Music of the Episcopal Church in the famous Westminster Choir School, Princeton, N. J., of which Dr. John Finley Williamson is the President.

Mr. Satcher has accepted the appointment and his duties as Lecturer will not affect in any way his work as Vicar of St. Aidan's, where he is just about completing twelve years of service. His time at Princeton will include one lecture each week on Tuesday mornings, and began February 18th. The appointment is in recognition of the work he has been trying to do for a good many years, and provides the opportunity to render a service to the Church by interpreting its Liturgy to other Christians who are but little acquainted with it, and who are drawing upon it more and more for their own Worship forms.

In appointing Mr. Satcher, Dr. Williamson said the tendency among the Protestant denominations with whom his students will principally work, is toward liturgical forms of worship, and that they must turn to the Episcopal Church for the sources of such worship and to learn the authentic tradition.

Mr. Satcher says that his immediate objective will be to acquaint the class with the Services of the Prayer Book, with something of its historical background, and with the best method of rendering the Services.

Dedication by the Bishop Followed by Reception and Tea Marks Opening of New Offices of Church Mission of Help

Bishop Taitt officiated at the Dedication of the new home and offices of the Church Mission of Help, at 2139 Locust Street, on Wednesday afternoon, February 5th. The service was followed by a Reception and Tea which the Board gave for the contributors and friends of the work and the social workers of the city.

Interest in the work being done was shown by the attendance of upwards of 300. The house was open for inspection and many of the guests spoke of the beauty and simplicity of the furnishings and particularly of the Chapel and the bedrooms, the latter to be used for temporary care of the girls. The fireplaces in the house were burning and with flowers as part of the decoration of the rooms, added to the attractiveness.

The tea table was presided over by Mrs. Clarence M. Brown, Mrs. Edward, S. W. Farnum, Mrs. George Scott Wallace, Mrs. Charles E. Tuke and Mrs. Clinton Rogers Woodruff. So impressed were the guests that offers of help in meeting some of the many needs of the work were made and accepted.

The National Council of the Church Mission of Help was represented at the Dedication and at the Reception by Mr. Norman Lovett, Treasurer, and the Executive Secretary, Mr. Almon Pepper.

In connection with the Dedication and opening of the new headquarters it was interesting also to learn the many kinds of service which the Church Mission of Help has been rendering to upwards of 200 girls during the year just past. A few of the types of service will be of interest to many of our readers, and the opportunity to learn more of its work will be gladly given to those who desire additional information by visiting or communicating with the Church Mission of Help.

One of the girls is being given a course at a business school and has been found to be a good scholar. In addition to the help that is being given this girl the whole family has been rehabilitated. A position is awaiting the girl as soon as she completes her course in the business school.

Another girl is being given a business course at a night school. The night school had to be utilized because the funds of the Church Mission of Help were low, and it was only able to meet the financial need when the church that referred the girl to the organization shared part of the responsibility.

Three other girls from broken homes, all three of the girls fine types, are graduates of high school. One has matriculated as a nurse in an A-1 hospital. The other two are stenographers. One of the latter is spending a few days as the guest of the Church Mission of Help in its new home and she is looking for employment. The other has been provided for by friends.

Five other girls graduated during 1935 as beauty specialists, and four of them are working. One who had tried for a month to obtain a position finally took a position as a mother's helper in the home of a Churchwoman.

HOLY SACRAMENT PEOPLE PAY TRIBUTE TO RECTOR ON RESULTS OF HIS WORK

On Sunday, February 15th, the Rev. William Hugh Fryer, entered the third year of his charge of the Church of the Holy Sacrament, Highland Park, and the occasion brought congratulations from the members of the congregation on the steady growth Holy Sacrament has been making under his guidance and the progress which is being made towards becoming a self-supporting parish.

Announcements has been made of the establishment of a Teacher Training Course in connection with the Church School. The course was started last month, and meetings are to be held on the second and fourth Tuesdays of each month from 8 to 10 o'clock. The Rev. Mr. Fryer and Mr. C. M. Bogia will be in charge. During last month members of the Choir were given a happy surprise. Unknown to them two members of the Vestry, Mr. L. Elwood Clement and Mr. John H. Vogt, had been quietly at work. One night when the Choir assembled for rehearsal the members found new lockers had been installed for vestments and also new music cabinets.

REV. ARTHUR C. CARTY SEES ST. BARTHOLOMEW'S, PHILA., NEARING SELF-SUPPORT

The Rev. Arthur C. Carty, priest in charge of St. Bartholomew's, 25th Street and Lehigh Avenue, submitted an interesting report at the recent meeting of the North Philadelphia Convocation, in which he says he confidently expects St. Bartholomew's will be fully self-supporting early in 1938.

Pointing out that a few years ago there was but a handful of people, Mr. Carty reports that since then there has been progress along all lines and each year the work is becoming more settled and strengthened. During the year 1935 he reports 284 meetings of organized work were held in the Parish House between Sundays with a total attendance of 5,738. In addition he reports 123 Sunday services with an attendance of 8,709. In noting 30 new enrollments in the Church School he adds that 40 awards were made for 100 per cent attendance.

"St. Bartholomew's has its problems," Mr. Carty says, in continuing his report. "Among them may be noted that of church attendance and regular and systematic giving. The former has increased since last fall, and it is hoped that the intensive work which is being done in regard to the latter will bear fruit. The Duplex envelope has been used for the first time in the history of the parish and is largely responsible for the increase in giving to the general work of the Church."

Schedule of Noon-Day Lenten Services in Central City Section

OLD CHRIST CHURCH
(2ND ABOVE MARKET)
12.30 TO 12.55 P. M.

March 2-4, Monday to Wednesday—Rt. Rev. William H. Moreland, D.D., Retired Bishop of Sacramento.

March 5-6, Thursday and Friday—Rt. Rev. Francis M. Taitt, S.T.D., LL.D., Bishop of Pennsylvania.

March 7, Saturday—Rev. A. C. Carty, Priest in Charge, St. Bartholomew's, Philadelphia.

March 9-11, Monday to Wednesday—Rev. Howard R. Weir, Rector, Church of the Holy Trinity, Philadelphia.

March 12-13, Thursday and Friday—Rt. Rev. George W. Davenport, D.D., Bishop of Easton.

March 14, Saturday—Rev. George C. Anderson, Vicar, St. Giles, Stonehurst.

March 16-18, Monday to Wednesday—Rev. Louis W. Pitt, Rector, St. Mary's, Ardmore, Pa.

March 19-20, Thursday and Friday—Rt. Rev. Frank W. Sterrett, D.D. Bishop of Bethlehem.

March 21, Saturday—Rev. N. Herbert Caley, Rector, St. Alban's, Roxborough.

March 23-25, Monday to Wednesday—Rev. P. R. Stockman, Dean, North Philadelphian Convocation.

March 26-27, Thursday and Friday—Rev. Thomas L. Harris, Rector, St. Luke—Epiphany, Philadelphia.

March 28, Saturday—Rev. Albert W. Eastburn, Rector, St. Bartholomew's, Kensington.

March 30-31, Monday and Tuesday—Rev. Charles H. Collett, Rector, Christ Church and St. Michael's, Germantown.

April 1-3, Wednesday to Friday—Rev. Brooke Stabler, Chaplain, University of Pennsylvania.

April 4, Saturday—Rev. Herbert B. Satcher, Vicar, St. Aidan's, Cheltenham.

April 6, Monday—Rev. W. Roulston McKean, Assistant, Christ Church, Philadelphia.

April 7, Tuesday—Rev. Frank Damrosch, Rector, St. Paul's, Doylestown.

April 8, Wednesday—Rev. William P. S. Lander, Rector, Church of the Good Shepherd, Rosemont, Pa.

April 9, Monday—Rev. E. B. Wood, Rector, St. Timothy's, Roxborough.

April 10-11, Friday and Saturday—Rev. Louis C. Washburn, S.T.D., Rector, Christ Church, Philadelphia.

BROTHERHOOD OF ST. ANDREW
Garrick Theatre
(Juniper and Chestnut)
12.30 to 12.55 P. M.

March 2-6, Monday to Friday, inclusive: Rt. Rev. Granville G. Bennett, D.D., formerly Bishop of Duluth.

March 7, Saturday: Rev. James M. Collins, Rector, Church of the Atonement, West Philadelphia.

March 9-13, Monday to Friday, inclusive: Very Rev. Kirk B. O'Ferrall, D.D., Dean, St. Paul's Cathedral, Detroit.

March 14, Saturday: Rev. Norman Van Pelt Levis, D.D., Rector, Church of the Incarnation, Philadelphia.

March 16-20, Monday to Friday, inclusive: Rev. Joseph Fort Newton, D.D., Litt.D., Special Preacher, The Associated Churches, St. James's-St. Luke and The Epiphany, Philadelphia.

March 21, Saturday: Rev. John Knight Shryock, Ph.D., Rector, Grace Church, Philadelphia.

March 23-27, Monday to Friday, inclusive: Rt. Rev. Charles Fiske, S.T.D., L.H.D., LL.D., formerly Bishop of Central New York.

March 28, Saturday: Rev. Isaac E. Brooks, Rector, Emmanuel Church, Holmesburg.

March 30-April 3, inclusive: Rt. Rev. Charles E. Woodcock, D.D., LL.D., formerly Bishop of Kentucky.

April 4, Saturday: Rev. John R. Hart, Ph.D., Missioner and Lecturer.

April 6-10, Monday to Friday, inclusive: Rt. Rev. Thomas C. Darst, D.D., LL.D., Bishop of East Carolina.

April 11, Saturday: Rev. John R. Huggins, Assistant Minister, Church of the Holy Trinity, Philadelphia.

ST. STEPHEN'S CHURCH
(10TH ABOVE CHESTNUT)
12:30 TO 12:55 P. M.

March 2-6, Monday to Friday—Rev. J. Howard Melish, D.D., Rector, Holy Trinity Church, Brooklyn, New York.

March 7, Saturday—Rev. John Doyle, S.T.B., Assistant, St. Stephen's Church, Philadelphia.

March 9-13, Monday to Friday—Rev. Alexander G. Cummins, D.D., Rector, Christ Church, Poughkeepsie, New York.

March 14, Saturday—Rev. T. Leslie Gossling, Rector, Church of the Advocate, Philadelphia.

March 16-20, Monday to Friday—Rev. William E. Dudley, D.D., Flatbush Congregational Church, Brooklyn, New York.

March 21, Saturday—Rev. Granville Taylor, S.T.B., Dean of the West Philadelphia Convocation.

March 23-27, Monday to Friday—Rev. Phillips E. Osgood, D.D., Rector, Emanuel Church, Boston, Mass.

March 28, Saturday—Rev. John Doyle, S.T.B., Assistant, St. Stephen's Church, Philadelphia.

March 30 to April 3, Monday to Friday—Rev. Karl Reiland, D.D., LL.D., Rector, St. George's Church, New York City.

April 4, Saturday—Rev. Charles H. Long, Rector, Zion Church, Philadelphia.

April 6-7, Monday and Tuesday—Rev. James M. Collins, Rector, Church of The Atonement, Philadelphia.

April 8, Wednesday—Rev. Carl E. Grammer, S.T.D., Rector, St. Stephen's Church, Philadelphia.

April 9, Thursday—Rev. Granville Taylor, S.T.B., Dean of the West Philadelphia Convocation.

April 10, Good Friday—Rev. Carl E. Grammer, S.T.D., Rector, St. Stephen's Church, Philadelphia.

April 11, Saturday—Rev. John Doyle, S.T.B., Assistant, St. Stephen's Church, Philadelphia.

"WHERE TO TURN" FOLDERS

The Diocesan Department of Christian Social Service and Institutions has prepared a small pamphlet which can be readily carried in one's pocket or handbag which gives a list of all Church institutions, organizations and agencies in the Diocese, engaged in the various kinds of social service and other types of work. The pamphlet, which bears the caption "Where to Turn," enables one to obtain information concerning all these administered under Church influences and also a considerable number of municipal and other institutions and agencies. Copies of the pamphlet are available at the Church House. They are free.

When the question is put to us as to whether Christianity calls upon us to redeem society by redeeming the individual, or to redeem the individual by redeeming society, we say "both." There must be no retreat from the social gospel. There must be no neglect of the gospel for the individual.—*The Christian Leader.*

Program for Ninth Annual Diocesan Lenten Preaching Missions

The Rev. Granville Mercer Williams, Rector of the Church of St. Mary the Virgin, New York City, and a member of the religious Order of the Society of St. John the Evangelist, on Thursday night, February 27th, conducted the first of this year's series of Thursday Nights Lenten Preaching Missions. The series is again being held in the Church of the Holy Trinity, Rittenhouse Square, and accompanying this brief introductory notice will be found the list of those who will preach on the successive Thursday nights beginning with March 5th, and some information about each of them. This is the Ninth year in which the Preaching Missions have been conducted as a part of the public observance of Lent. This Lenten season the Diocesan Commission on the Forward Movement is cooperating with the Diocesan Commission on Evangelism and the Rector and Vestry of Holy Trinity in the arrangements for the services.

Thursday, March 5

The Rev. Frederic Sydney Fleming, D.D., in addition to a distinguished ministry covering nearly 25 years, has been for more than three years the Rector of historic Old Trinity Church in Lower Broadway at the head of Wall Street. Dr. Fleming is recognized as a man of high intellectual and administrative ability, and in his preaching is persuasive and convincing. In 1924 he was elected Coadjutor of Northern Indiana and Bishop of Olympia, declining both.

Thursday, March 12

The Rt. Rev. Francis Marion Taitt, S.T.D., LL.D., the greatly beloved Bishop of our own Diocese, needs no introduction to the people of Philadelphia or to those of any other community in the Diocese of Pennsylvania, where his entire ministry of more than fifty years has been spent. In his many appointments at public meetings and to preach, Bishop Taitt invariably brings to his hearers a message of power and conviction.

Thursday, March 19

The Rev. William Appleton Lawrence, D.D., is the Rector of Grace Church, Providence, R. I., one of the largest parishes in all New England, and is among many preachers of note which New England has contributed to the ministry. He is a son of the Rt. Rev. William Lawrence, D.D., retired Bishop of Massachusetts. Dr. Lawrence is now in his tenth year at Grace Church, Providence.

Thursday, March 26

The Rev. Phillips Endecott Osgood, D.D., is Rector of Emmanuel Church, Boston, one of the foremost parishes of that city and is a much-sought-for preacher in all parts of the country, and is recognized as a pulpit speaker of force and dramatic power. Many will recall his notable ministry at the Chapel of the Mediator, West Philadelphia, from 1915 to 1921. He has specialized in Religious Education and is Chairman of the National Commission on Religious Drama and Pageantry.

Thursday, April 2

The Rev. Arthur Frank McKenny is Rector of St. Paul's Church, New Haven, Conn. He has already contributed a notable service in work among Students and among Young People and is rapidly forging ahead as a preacher of unusual ability. Mr. McKenny is no stranger to Philadelphia, having been formerly in charge of the student work at the University of Pennsylvania and at Temple University. Mr. McKenny is head of the New Haven Council of Churches and ministers to Episcopal Church students at Yale.

PROGRAM IS UNDERTAKEN FOR AN ENDOWMENT FUND AT ST. MARK, FRANKFORD

The Vestry of St. Mark's Church, Frankford, has ordered the appointment of an Endowment Committee for the purpose of developing and administering an Endowment Fund. In pursuance of Vestry's action the Rev. Edmund H. Carhart, Jr., Rector of the parish, has appointed the following as members of the Committee for the first year:

Dr. Charles N. Sturtevant, Mr. John H. Gossling, Mr. Eugene F. Woodhouse, from the Vestry; and Mr. J. Wesley Hagan and Mr. Daniel Montgomery, from the Parish at large. Mr. Embery, Accounting Warden and the Rector are members ex-officio.

In the Pre-Lent issue of the parish paper, "The Lion of St. Mark," it is made clear that in planning for the Endowment Fund the parish is bound to do all it can for Diocesan activities and for the Church at large. "Let each one of us," the statement adds, in discussing the Endowment, "make such provisions as we can for this purpose, now, while yet alive, and also in our wills, if we can. Let each Parish organization plan, as it can, for this objective and, as its own memorial, if it chooses. We must remember, however, that this is an extra self-assumed obligation. . . . We must provide for an inspired leadership and for full organization activities and General Church purposes. Then, and then only, can we build our Endowment Fund. We can do it!"

The Haverford Christmas Stocking Club

A Quiet Work That Gave Joy to Many Thousands

After a notable and continuous service given to St. Martha's House covering almost the entire period of the existence of this outstanding neighborhood work of the Church among the children and mothers in the southeastern section of Philadelphia, the Haverford Christmas Stocking Club as an organization brought its activities to a close at the beginning of the present year.

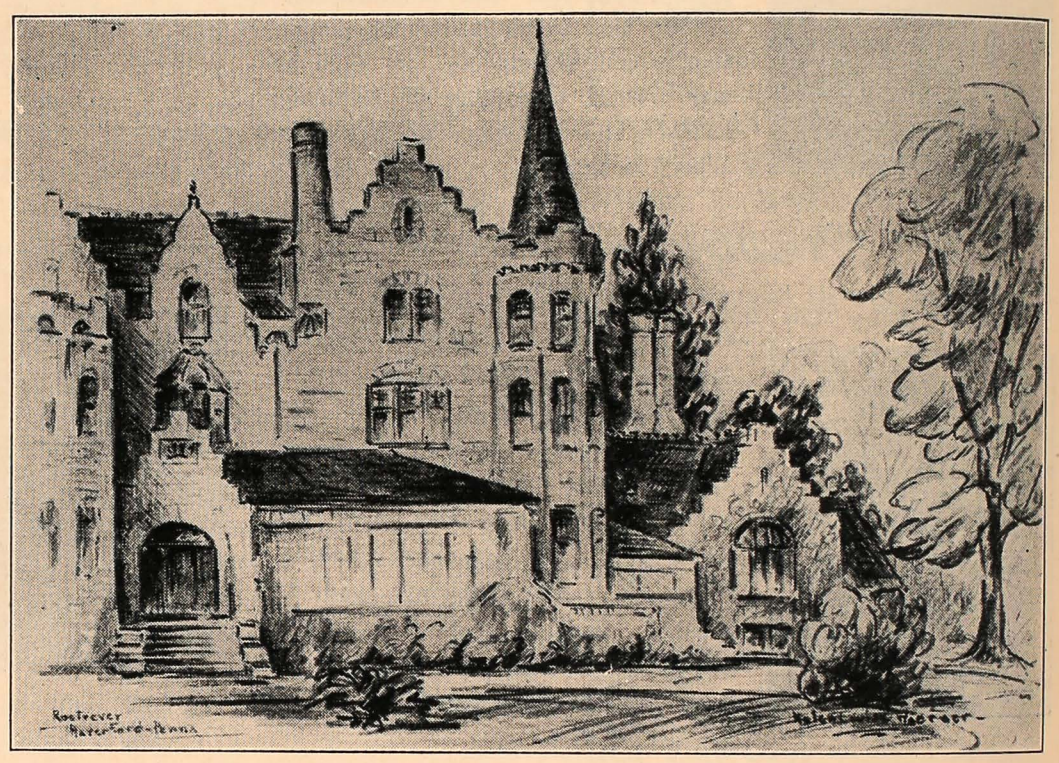
Born in 1900 of the initiative of a small group of young women in the Haverford section of the Main Line, its gifts during that year were distributed among a number of homes. A year later, and in consequence of their interest in the work which St. Martha's House had inaugurated, their services were concentrated there throughout the remaining years. Those who have noted the services this Christmas Stocking Club has given say that from its inception and throughout its long record of thirty-six years it has been giving a demonstration of consecrated love and devotion to others that will long serve as an example and stimulus to a like service by others. Throughout the years, it has been said by those who know, the group has carried on in a quiet and unobtrusive way, and has brought Christmas cheer to many thousands of children and mothers to whom St. Martha's has been a haven of hope and an influence for the expression of Christian love and sympathy and understanding.

Advancing years which have come to the devoted and much beloved head of the Christmas Stocking Club, Mrs. Samuel Brown, and the responsibilities that have come to the other members, together with other changes which the passing of time have brought, led to the decision to yield the field of service to others younger than they. While as an organization the club closes its many years of activity with regrets, as individuals they will still maintain an interest in the work that is being carried on at St. Martha's House, and they say the opportunity and the privilege they had of bringing joy and happiness into the homes and the hearts of St. Martha's children and mothers will be a happy memory.

They express the hope, and this hope is shared by many of the friends of St. Martha's who have witnessed the good that has come from the club's service through the years, that the field in which the Christmas Stocking Club has served may become the field of service for another group of young people with a like initiative who will carry on the service with the same vigor and the same enthusiasm.

As one of the club's members told THE CHURCH NEWS:

"The years have brought changes, and our beloved clubs found it must, like the Arabs, 'fold its tents and silently steal away,' but the love of St. Martha's House created by the club cannot die, but must live through the years to come. We are hopeful, yes, confident, that others younger than we will come forward and in the joy of service to and for the children and mothers of St. Martha's House will find the same happiness that has been ours during these many years."



An artist's sketch of "Rostrevor," Haverford residence of Mrs. Samuel Brown and for many years headquarters of The Haverford Christmas Stocking Club.

The Board of Managers of St. Martha's House at its January meeting paid a splendid tribute to the devoted service the club had given during its long association with St. Martha's House, and a minute of this service, together with the names of its members, was made a part of the official record of the Board.

Of the original members of the club two have passed away. The others, including the founders, who have continued as members since the club's foundation, are the Misses Elizabeth and Susanne Wiliams, anld their sister Ellen, now Mrs. Ellen P. Wiley; Miss Louise Rawle and her sister Edith, now Mrs. Edward Shippen Willing; Miss Rebecca Lycett, and Mrs. Samuel Brown. The two original members who have passed away are the late Miss Grace Smith and the late Mrs. Daniel Farr.

The first home of the club was in the home of the Williams sisters, through whose initiative the club was founded. Here the club met for several years. Members of the club, in addition to paying tribute to Mrs. Brown for the inspiration of her leadership, also tell of the inspiration they received from Deaconess Colesberry.

The Deaconess, who was the first head of the House at its foundation and remained as its head for thirty years, when she retired from active service, is still actively interested in St. Martha's House and is a member of the Board. Deaconess Colesberry adds her expression of thankfulness to Mrs. Brown and the members of the club for the great service the club has rendered.

It was about 1906 that the club, increasing in size as the time went by, moved from the home of the Williams sisters to "Rostrevor," the home of Mrs. Brown at Haverford, and where it has had its headquarters since. Mrs. Brown threw her whole soul into the work, and in the first year at "Rostrevor" the gifts included, besides the well-filled stockings, hundreds of other gifts. In that year it is estimated the gifts of the club found their way into the homes of upwards of 500 children.

And so the work was continued each Christmas season with increasing enthusiasm and devotion and a quiet effectiveness. Resident members of the House staff estimate that through the Christmas Stocking Club each year for many years there was distributed approximately 500 pairs of filled stockings, upwards of 1,000 other gifts, pack-

ages of tea, knitted sweaters, sacques and scarves, dressed dolls, candy, oranges, etc.

The spirit of the club is shown in a quotation which was made available to THE CHURCH NEWS. It is from a letter written by one of the members to a friend and is inscribed as "A Memory." It recalls the scene at "Rostrevor" in the preparation of the gifts and later the scene at St. Martha's.

THE CHURCH NEWS presents this "Memory" just as it was written by the member to her friend, believing that our readers can fill out quite readily the whole picture.

* * * *

"About December 15th a few lucky ones from St. Martha's House rode up to 'Rostrevor' (often in the snow)—door opens—Mrs. Brown and a warm welcome—hurried upstairs—on beds in four or five rooms stockings laid ready to be filled—excited members arrive—the filling, so long anticipated, begins—exclamations, 'Look at this gem of a bag, toy, doll!'; 'Can't you see *this* hailed with joy?', etc.

"Later a Tea—chief of memory—ten different kinds of home-made cake!—Then a happy crowd pile into autos—whirl to station or home.

"And at St. Martha's end—What happened?

"Day dawns for arrival of trunks, etc., from Haverford Christmas Stocking Club—Residents all agog—'They're coming!' is shouted—and in they come—Busy hands open and arrange gifts—Room to be locked until nearer Christmas — Excitement reigns — No other work done for hours.

"Then a day volunteers and residents tie up stockings and gifts—label them thus, 'Mrs. Abbott, Boys, 3-6-10; Girls, 4-7', etc.—A night comes—mothers with baskets and shawls steal in—get packages with delight—steal home—hide gifts—Christmas morn—the last stage, in the children's arms."

ATTENTION, WARDENS AND CLERGY!

At this writing there are Pension Assessment arrears for the year 1935 in the cases of twenty Rectors and Missionaries of the Diocese. It is imperative that these arrears should be paid in full before March 31st.

If they are not paid on or before that date some of these Clergy, or their families may find themselves in the position of a man who has let his fire or accident insurance lapse and has had a fire or accident. Before the fire or the accident occurred he could have had his policy reinstated by paying the premium arrears, but after either has happened he cannot, because if that could be done, and insurance collected, no one would pay premiums unless or until something happened to make it worth while to do so.

The Church Pension Fund is very lenient in this respect, and no matter how great a Clegyman's arrears of pension payments for the previous year may be, at any time before April 1st those arrears may be paid and complete pension protection restored even though he has become disabled, reached the age of retirement, or died. But after March 31st if anything happens to him the arrears cannot be paid up, and the benefits of the Pension system as to him or his widow and children would be seriously impaired, and his widow would not get one cent of the usual $1,000 gratuity in such cases.

Let other unpaid bills wait, and pay up 1935 pension arrears, in which waiting may have most serious consequences. Last year every Rector and Missionary was paid up for 1934 before March 31st. If it should not be so this year it will not be because of any failure of the Commission on Clerical Salaries and Pensions to give public and private warnings.

FRANCIS C. HARTSHORNE,
Chairman of Commission
on Clerical Salaries and Pensions.

GIFT OF MEMORIAL CROSS ADDS NEW LINK TO EARLY DAYS OF CYNWYD PARISH

The Altar of St. John's Church, Cwynwyd, has been beautified by the gift of a hand-made Cross "To the Glory of God in Loving Memory of Mrs. Harriett Lodge Magee," daughter of Thomas G. Lodge, one of the Founders of St. John's. This addition to the church is another of the many links by which the present St. John's is bound to the original church.

The Cross, which was specially designed by Samuel Yellin, of Philadelphia, is the gift of Mrs. Magee's two daughters, grand-daughters of Mr. Lodge. The record of the first meeting of those who desired the establishment of the Church in Lower Merion, gives the names of two Lodges, Thomas G. and his son, Dr. John W. Lodge. Thomas G. Lodge was a larger property holder in the section at that time. He had eight children. Two of them were living when the present Rector, the Rev. Dr. A. E. Clattenburg, took charge.

It was a sister of Mrs. Magee, who is memoralized in the Cross recently given, that was largely instrumental in having the services in St. John's resumed when the Church was closed in 1895 and there was talk of selling it. Bishop Whitaker refused to allow the property to be sold and he welcomed the coming to him of Mrs. Elizabeth Reed Oliver, the sister of Mrs. Magee, seeking the resumption of services.

The late Rev. Dr. H. A. Hoyt was sent to St. John's by the Bishop in 1896 and did the work which resulted in the fine group of buildings now at St. John's and in the development of its present congregation.

Dr. Clattenburg and members of his congregation are making every effort to gather other material associated with the early history of St. John's. Dr. Clattenberg is now looking for a picture of the first Rector, the Rev. Francis E. Arnold, who came there in 1861; the Rev. Charles L. Fischer, Rector in 1871 and the Rev. C. C. Parker, Rector in 1874, and will appreciate any help in locating any of them.

LANSDALE YOUNG PEOPLE EARN WORDS OF PRAISE

The Rev. J. Aubrey Cragg, priest in charge of the Church of the Holy Trinity, Lansdale, in the Norristown Convocation, pays a tribute to the service which has been given the Church by his Young People's Fellowship, upon the beginning last month of the second year of the organization. Under the leadership of its officers Arlyne Thornburg, Davis Longaker and Evelyn Cawthorne, the young people during last year helped in many ways; especially in building up church attendance and aiding in labor projects around the church and in their givings. New officers elected last month were Richard Strehle, President; Russell Moyer, Vice President; and Ruth Cawthorne, Secretary-Treasurer.

The Church News

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MAKE THE LINE POINT UP!

If one would, in the popular fashion of the stock-market, represent the growth of the mite-box Lenten Offering by a line, the resulting picture would not be a land of hills and valleys, but just one great peak, rising gradually at first from the depths of $200—the amount of the first Lenten Offering from St. John's, Lower Merion, at Easter, 1877—then almost perpendicularly till it reached the Himalayan height of $553,000 in 1927, the fiftieth anniversary offering. Since that special outburst of effort, the line has unfortunately been turning down, and down, and down, until last year in its descent it reached $274,769, about the same level as 1920.

This year the prospect is brighter, and there is every reason to believe that it will once again begin to ascend. Our Diocese has just closed its books for 1935 with a surplus after many lean and ill-favored months of depression. Now we surely can count on the children of the Church to make the line turn upward by reaching the level of $300,000 in 1936. Let this great Diocese in which the Lenten Offering was born lead the way!

IN DEFENSE OF THE SAFETY-PIN

The usually reliable *New York Times* recently reported that one of our distinguished theological professors, preaching in a church in New York, declared that, "There is a tendency to take the cross off from our altars and to put up a safety-pin." (The tautology, "off from," we hope, is the fault of the reporter, not of the preacher.)

Now, with all due respect to the professor, and leaving aside the question of the wisdom of flourishing such an intimate domestic article in a solemn discourse, we are sure that many of his hearers resented the preacher's association of this useful tool with sloth and ease. How absurd to speak to women—we assume a large proportion were women—in that way! How could anyone so completely disregard his own beginnings as to suppose that the safety-pin represents the desire of women to escape sacrifice? Such a universal human support is not the symbol of ease but of work, security and friendship.

Imagine what a nightmare of embarrassment, woe and general catastrophe life would be if there were no safety-pins to be rushed to the rescue. Like a mechanic with a screw-driver, the most useful of tools, the woman with a safety-pin is armed against all emergencies and every unforeseen contingency. Indeed, so highly does she regard this useful instrument that, even when it is not necessary, she uses it for adornment in the shape of a brooch, which is nothing more than a glorified safety-pin. Unfortunately, history records not the date of its origin, nor have our ancestors left any monument to the man who invented it. We are sure it was a man, for, strange to relate, all devices that are beneficial to women were invented by men. He must forever remain in the long, heaven-recorded benefactors of the human race, like the inventors of the wheelbarrow, the spoon, the tooth-brush and the bed-room slippers, who also have no memorial.

When the great poet Cowper was seeking in vain for a subject for a poem, Lady Austen suggested that he take the sofa. Hence the beginning of his longest poem "The Task" is, "I sing the sofa." Would that the kindly Muse would inspire another as gifted as Cowper to say, "I sing the safety-pin." Cowper found it an easy transition from the lowly piece of furniture in the parlor in Olney to such lofty subjects as the providence of God, philosophy, broken hearts, and his best-known prophetic lines on cruelty to animals. Could not another poet, even without a Lady Austen to inspire him, as readily be enkindled to sing a glowing tribute to the self-sacrifice of motherhood by contemplating a safety-pin? For surely the sight of a safety-pin would remind him that no mother could raise a baby without its help. And if raising babies is not self-sacrifice, what is?

No, no, professor! When you are trying to awaken your congregation by a sensational symbol of sloth, spare the lowly safety-pin, and select instead some such thing as a sofa-cushion, or a parlor-car, or a leather chair in a well-stocked club. What Longfellow so touchingly said of the threatened tree, we can as feelingly say (with variations) of the humble safety-pin: "In youth it supported me and I'll protect it now."

THE UNITED CAMPAIGN

There has been a tendency, which many have noticed, for people who used to give generously to charitable campaigns to curtail their gifts, not because they were compelled by circumstances to cut their expenses, but because they were under the erroneous impression that the State is now looking after every case of need which used to be cared for by privately supported agencies.

This is not so. While it is true that much relief work is now being done through funds raised by taxes, that is only because the demands have increased so enormously that private agencies can no longer handle the cases alone. But neither can the State handle them alone. Now as before, private enterprises

are needed to co-operate with and to supplement the work that the State is doing. We must not forget that the responsibility still rests upon our generous and charitable people to continue their gifts to established agencies, and not to cut them but to increase them if possible. Only so can privately sponsored work, now more ncessary than ever, be carried on successfully. In recent years such agencies have been badly handicapped by lack of funds, a lack which has been certainly due in part to a misunderstanding of their needs. All our Church people should make their gifts to the 1936 United Campaign so much larger that no curtailment will be necessary in this essential and Christlike work.

The United Campaign for Member Agencies Opens March 23

This month the United Campaign, which includes the Community Fund of Philadelphia and Vicinity, formerly the Welfare Federation, enters upon its annual campaign for funds with which to support its 141 member agencies. Under the direction of Edward Hopkinson, Jr., as Campaign Chairman, the appeal will be launched Monday, March 23rd, for a minimum of $4,488,000.

Upon the results of this campaign and the response which will be made on the part of those to whom it will make its appeal depends the effective continuance of the 141 agencies that must rely upon this great community effort for support. It is generally recognized that the activities and the services of these agencies have set a standard during the past lean years for their efficiency and their effectiveness, kindly interest and devotion to the principles of Christianity that command the gratitude and respect of all citizens, regardless of religious and racial affiliation.

Episcopalians, who have always been charitable minded in their understanding of the problems involved in providing for human needs, and have given their generous support to the United Campaign and to virtually every other movement on behalf of humanity, are appealed to by the Bishop in his message which appears on this page, to again give their whole-hearted support to the United Campaign.

It is the Bishop's hope, as it is the hope also of the officers of the United Campaign and their associates, among which many of its members are of our own Church, that our communicant membership will again give their loyal assistance in the coming appeal.

In presenting the Bishop's Message to the consideration of our readers, THE CHURCH NEWS feels there will be no question as to the response that will come. In the list of member agencies are eight of our own Diocesan institutions and organizations which must rely, in a large measure, upon the grants they will receive from the United Campaign for the humanitarian service they so generously give along many lines and in many directions. This year, more than ever before, these institutions are in greater need of financial aid to carry on in their services to the community.

Following is a list of our Diocesan institutions and organizations which receive grants from the Community Fund of Philadelphia and Vicinity, formerly the Welfare Federation:

City Mission, 225 South Third Street.

Galilee Mission, 823 Vine Street.

House of the Holy Child, Ambler, Pa.

St. Agnes House, 258 East Ontario Street, Kensington.

St. Martha's House, 8th Street and Snyder Avenue.

Seaman's Church Institute, 2nd and Walnut Streets.

The Sheltering Arms, School Lane, Germantown.

Church Mission of Help, 2139 Locust Street.

In a communication to THE CHURCH NEWS, Mr. Jay Kyle, Campaign Manager, says:

"During 1935 the member charities have operated on private subscriptions contributed in the last campaign, amounting to $2,770,000. It is imperative that we now not only repeat that support, but through increased and new subscriptions reinstate the cuts necessarily made in 1935. The objective for this year cannot go below $4,488,000 without disastrously undermining the effective level of operation of these agencies.

"The officers of the United Campaign have received an official communication from Washington which specifically indicates that the Federal Government has no intention of dipping into the field of private charity, and that each local community will be responsible for easing and relieving the burdens of its own afflicted. It is clearly evident that the survival of our member charities and the uninterrupted flow of their services can be made possible during 1936 only through a generous outpouring of support from those citizens who are not actually in want."

Mr. Kyle also reminded that on March 16th, the Convention Hall would be turned into "Humanity Hall" for one week when the member agencies would demonstrate their services in over forty major groupings of exhibits. All are asked to attend—admission is free.

BISHOP'S APPEAL FOR COÖPERATION

On Monday, March 23, the United Campaign will launch its appeal for our institutions.

Every hospital, home and institution has been compelled to operate on a restricted basis at a time when demands for their services are unusually high. Were it not for the annual campaign for funds, these organizations would be forced to close their doors and great suffering would ensue. Many of our largest contributors have died or become greatly reduced in resources. I am, therefore, asking that every loyal Churchman make as liberal and large a contribution as possible for this great work.

Many of our own institutions have received liberal grants from previous campaigns and will need and receive gifts from this year's collection.

"If thou hast received much give plentifully; if thou hast received little, do thy diligence gladly to give of that little; for so gatherest thou thyself a good reward."

FRANCIS M. TAITT.

BOY SCOUTS CELEBRATE

Troop 140, Boy Scouts, which meets at St. Bartholomew's Wissinoming, the Rev. John R. McGrory, Rector, celebrated its 26th Anniversary, February 16th, in a service in St. Bartholomew's. The Old Testament was read by a Hebrew; the New Testament by a Methodist, and a Roman Catholic made the Address. The Rector also made a brief address.

DEPARTMENT OF CHURCH MUSIC

UNDER DIRECTION OF HAROLD W. GILBERT, MUS.BAC.

Children's Worship Through Music

By MAY HELEN LOMAN

(This is the second article on this subject, by Mrs. Loman. The first appeared in the February issue of THE CHURCH NEWS.*—Editor.)*

All of the Fine Arts had their origin in the Christian religion. In leading our children in worship we give them the loftiest literature, through which they may find love, truth and high ideals, tracing them back to God; they may be shown the finest of pictures, helping them to find that which is perfect and ennobling in art; we can also help them to appreciate that which is refined in music, and to realize that out of the Christian religion has come the world's most beautiful music.

Beauty, in all its aspects, appeals to the emotions, therefore, we select for our children the best in words, rhythm and melody, that we may stir in them certain feelings which, through skillful training and rich experiences, will crystallize into worthy attitudes and right conduct.

Music provides a language for worship. Religious feelings of joy, of love, of thankfulness, find adequate expression in song which the child, unaided, will not otherwise be able to express. Music of the right kind arouses desires for that which is high and noble, for we cannot be in the presence of that which is uplifting without having our own aspirations elevated. Out of fine ideals and noble desires grow right attitudes which make for enriched character development. Religious truth expressed in song makes a lasting impression, and if simple phraseology is used, it helps the sensitive nature of a child to straight, clear thinking about God.

The worship service in departmental teaching is not the only time and place to use hymns. Often a hymn can be used to clarify ideas and points of view, or to suggest the guidance that is needed. Frequently, a hymn will climax a lesson or a discussion better than any other kind of material. For instance, if the Creation story is told in simple words to children of six or seven years of age, the reality of that story will be more deeply impressed if the children are taught, at the same time, the first verse and refrain of "All things bright and beautiful," Hymn 358, adding a verse from time to time until the story is told in song. A brighter tune for these words will be found in *Worship Services for Kindergarten and Primary,* by Clarke, published by the Morehouse Publishing Company. Another happy song on that subject begins:

"Who made ocean, earth and sky?
God our loving Father"

and is set to a lovely Finnish folk-tune in the *Concord Hymnal* (E. C. Schirmer, Boston). Still another favorite song is one of thanks for all that God has done: "Thank you God for everything," and its most singable tune is an old English melody in *Songs of Praise for Boys and Girls* (Oxford University Press, Carl Fischer, Inc., N. Y.).

One of the many Bible stories which may be deeply impressed through song is "Christ Blessing Little Children," and the hymn is "I think when I read that sweet story of old." In some of the hymnals and song books, this is written in eight-line stanzas, and the style of the music is not so desirable. There is an English Traditional Melody which is an ideal setting for these words, as it is a four-line tune of sweet simplicity. This makes two stanzas of four lines each out of the first stanza of eight lines, and which, by the way, is quite enough in sentiment for children from six to eight years of age. This folk-tune is in the *English Hymnal* (No. 595), in the *Concord Hymnal* (No. 10) and in *Songs of Praise for Boys and Girls.*

We find, as we go on in the study of this subject, that music is a pleasing and effective medium for preserving truth. Music is the language of the emotions, and we do not wonder that it is so closely linked with religion.

The Christian Church has always been a singing Church. Singing serves three purposes: First, it expresses prayer and praise; Second, it makes religious experience concrete in words; it stimulates religious thinking and arouses religious feeling; Third, it unifies the group in Christian worship and activity. Someone has said that Martin Luther taught more through his hymns than he did through his sermons. When God wanted to herald to the world the most glorious news ever received, He did it through the music of the angels' song.

Music Appreciation

Children are beginning to form taste in music as in other things, and the best available music should be used for children's worship. A beautiful picture is spoiled and cheapened when it is set in a poor frame. A beautiful song-poem is likewise cheapened when set to poor music. The music should interpret and enrich the words; that is, the music should harmonize with the spirit of the poem.

Bright, happy words should be set to bright, happy music; thoughtful words to quiet music. Sometimes songs and hymns are spoiled for children by the heavy style in which they are harmonized. In the best hymns for children's worship the melody stands out clearly and the harmony, which should be simple, is subordinated.

In teaching a hymn, the mistake is frequently made of breaking it up into lines, and drilling on one line at a time, which is the wrong way to proceed. We find that there are still teachers who do not give to the children a complete word or tone picture at one time. One would not think of cutting a beautiful picture into sections, showing one section at a time, yet some teachers are guilty of cutting up a song-poem which tells a story, thus destroying a beautiful word and tone picture. The entire song or hymn should be played and sung by the leader, or an assistant, two or three times, so that the theme of words and music becomes gradually familiar, for then the teaching process is made easier. Children need not only to express themselves worshipfully through song and hymn, but they need also to be taught how to listen to worshipful music. To say nothing and let music have its own way, is sometimes well.

A group of seven-year-old children had been told the Christmas story, and several beautiful Nativity pictures were in front of them. They had sung "Away in a manger," the refrain "O come, let us adore Him," the refrain "Hark! the herald angels sing," joyfully, and "Silent night," quietly. After a moment of silence the pianist began to play softly, the sweetly flowing mel-

ody of "Gesu Bambino," by Yon. The spirit of quiet enjoyment that seemed to pervade the group was lovely to behold, and at the end of the music, a little voice was heard saying with suppressed eagerness, "Please play it again!" That was worship. Children should hear, from time to time, great music which, perhaps, may be beyond their comprehension; they should have every opportunity to become familiar, through pleasing experiences, with the masterpieces in music. The experiences in music possible today are so rich, so prolific in enkindling noble aspirations, that no child should be denied a share in them.

A nine-year-old group learned and sang often, with much pleasure, the chorus "Lovely appear," from the oratorio, "The Redemption," by Gounod, the girls singing the soprano as unison chorus, the boys singing the alto in the same way, while both parts sang together the chorus at the end. (The elaborate solo was omitted.) During this period, the class decided to dramatize the Indian story of "Swift Arrow" (God's Great Family—Christian Nurture), which they had been studying. They planned the scenes and costumes, wrote the dialogue, directed the action. However, they were at a loss about the ending of the little drama, and one pupil suggested that they sing this chorus, which was heartily approved. The closing tableau showed the "Indians" seated in a circle with Swift Arrow, now John Philip, who had come back to his people as a Christian missionary, standing in their midst, wearing a cassock, and holding the open Bible in his hand. It was then that the group sang, worshipfully, "Lovely appear, over the mountains, the feet of them that preach and bring good news of peace."

For the approach to Easter, a teacher told the story of Holy Week to a class of ten-year-old boys and girls in a school of week-day religious education. The hour was 11 to 12 Noon and usually, as the noon hour approached, there were signs of restlessness. Today, a different atmosphere prevailed. The story was told earnestly, and many artistic pictures were placed before the class as the story progressed, the subjects of which were Palm Sunday, The Last Supper, Gethsemane, Betrayal and Arrest, Christ Before Pilate, and the Crucifixion. The hymn, "There is a green hill far away," was sung reverently after the teacher had explained that it was the hymn-story of the fact, the reason for, and the result of the Crucifixion—simple words and music, both easily understood.

By way of closing the session, the teacher told of attending a service the night before and hearing a short and well-known oratorio. She spoke of the beauty of a certain chorus, and going to the piano, she played a few measures of the lovely minor melody. Sidney, a choir boy, said, "We are going to sing that tomorrow night in our church." "Can you sing it for us now?" asked the teacher. "Yes'm." And Sidney sang the soprano part while the teacher played the accompaniment. The feeling of worship grew deeper and richer as the music continued, and when it ended the class sat in perfect silence, then tiptoed to the cloakroom for their wraps, tiptoed out of the building, down through the churchyard to the street without a word being spoken. That was worship.

That night at dinner, John, one of the pupils, said, "You know, I have heard the story of Jesus being crucified, lots of times, but somehow today it was different. Mother, I want to join the church." Three months afterward, John was made supremely happy when he was received into the membership of the Presbyterian Church. The gracious ministry of worshipful music has far-reaching results.

The aspiration of every wise teacher of the Christian religion is to develop the pupils culturally as well as religiously, knowing that the two go hand in hand in the upbuilding of a Christian life.

Christian education should open to boys and girls life's richest pleasures of literature, of pictures, of music, and should link these pleasures with the Source of all that is good and beautiful and true.

A Young People's Choir

By Roma E. Angel, F.A.G.O.,
Organist and Choirmaster, St. Matthew's, Philadelphia

(*Having heard of the unsual success with which Miss Angel has conducted her Junior Choir over a period of some years, the Editor requested her to write a brief account of the manner in which she utilizes this organization in the services of her parish. —Editor.*)

Soon after assuming my duties at St. Matthew's, some five or six years ago, I found that the Rector had always been anxious to organize some sort of choir in which the young people might take an active part. As we were already fortunate in having a good chorus choir of about twenty-five men and women, and a solo quartette, it was wondered what need there might be for another organization of a similar nature. We took into consideration the fact that in a particularly enthusiastic group of young people, there must be plenty of possible material which might be put into useful service when occasion permitted, and who would be benefitted by regular voice training and by learning the details of the services.

First of all, a group of girls was enlisted whose chief duty it became to lead the singing in the Sunday School, and sometimes to augment the senior choir for special services. Of course, the music used was for unison or two-part singing only, which rather limited our enthusiastic attempts. This difficulty was overcome to some extent by "borrowing," on special occasions, a few tenors and basses from the senior choir. This was far from ideal, as the lighter voices of the girls were somewhat overshadowed by the heavier and more mature quality of the men's voices.

However, these problems were soon overcome by the welcome entrance of a number of young men into the choir. This gave us what we were working for in the way of balance of tone, and enabled us to do the type of music we wished to do, in a more acceptable and satisfactory way. More important still, it eliminated our dependence upon the senior choir, and provided two distinct units with which to carry on our duties.

The activities of the Young People's Choir have become more numerous as the membership has increased. One Sunday evening each month is set aside as "Young People's Night." The service is conducted entirely by the young people of the church, with some young member of the clergy or laity invited to make the address, and the music is provided by the Young People's Choir. This not only gives the young members the chance to partake in and direct their own services, but also affords the senior choir an opportunity to be members of the congregation, for a change, or to visit some other parish in which they might be interested. We occasionally have a combined musical service, in which both choirs participate, both in separate and joint numbers. This combination makes a gala chorus of some sixty voices. The Young People's Choir also sings at the early Christmas and Easter services, and at services during Lent, etc.

All told, there are many duties for which any such choir must needs assume responsibility, both in the church services and in parish activities, not forgetting the numerous social occasions, which have their importance.

DIVINITY SCHOOL BOARDS AND BISHOP REMINGTON CONFER AT MEETING HERE

As THE CHURCH NEWS was going to press the Rt. Rev. William P. Remington, Missionary Bishop of Eastern Oregon, had not yet given his decision as to whether he would accept his election by the Joint Boards of the Philadelphia Divinity School to be Dean of the seminary under the plan for reorganization of the School.

Bishop Remington at the invitation of the Joint Boards came to Philadelphia on February 19th, and attended a meeting of the Boards that same afternoon. The Boards felt opportunity should be given the Bishop to learn more fully the plans which are to be adopted and that he also be given the opportunity of asking any questions. The meeting between the Bishop and the Joint Boards was held in the Provident Trust Company and lasted several hours, during which the whole situation and the proposed plans were laid before the Bishop.

Bishop Remington, it was reported, was very much impressed with the possibilities of the School under the new plan, and while he gave no indication of what his final answer would be as to accepting the office of Dean, there was a general feeling among members of the Joint Boards that he was very favorably disposed towards accepting the office.

The meeting at which Bishop Remington was elected as Dean was held in the latter part of January, too late for publication in the February issue of THE CHURCH NEWS. At the earlier meeting of the Board of Overseers when nominations were in order the Rev. Stanley R. West, Dean of the Norristown Convocation, who had been elected Dean last summer conditional on the Joint Boards being able to raise sufficient funds by October 1st, to put the new plan in operation, requested that his name not be considered. Dean West asked permission to make a nomination and he named Bishop Remington with the result that the Joint Boards at the later meeting elected the Bishop.

ORDINATIONS

The Rev. Mark Mills Garcia, Curate at the Chapel of the Mediator, West Philadelphia, was advanced to the Priesthood by Bishop Taitt on Friday morning, February 28th, in the Chapel of the Mediator. Mr. Garcia was presented by the Rev. Granville Taylor, under whom Mr. Garcia has been serving since he was made Deacon. Dean Taylor also preached the Ordination sermon.

On Friday, January 24th, the Bishop officiated at a Service of Ordination in the Bishop's Chapel at the Church House when the Rev. Fredrick William Blatz and the Rev. William Charles Taylor were advanced to the Priesthood. The Rev. Stanley V. Wilcox was Presenter for Mr. Blatz and the Rev. Howard W. Fulweiler for Mr. Taylor. The Rev. Dr. Edward M. Jefferys, Rector of St. Peter's, Philadelphia, preached the sermon. Mr. Blatz, who served his Diaconate in the Church of the Holy Trinity, Rittenhouse Square, is now assisting at St. Peter's. Mr. Taylor, who resigned from the staff of the Bucks County Mission, was transferred to the Diocese of South Florida following his Ordination on January 24th.

Supervision of All Real Estate Under Diocesan Control Is Assigned by Executive Council to Property Department

Following the action of the Executive Council of the Diocese at a recent meeting in providing for an increase in the membership of its Department of Property and enlarging the Department's duties, a special meeting of the Department was held on Monday, February 10th, in the Church House at which organization was effected and plans considered for assuming the responsibilities of the work assigned to the enlarged Department.

The Department as now organized comprises seventeen members instead of eight, the smaller number as originally, providing that each Convocation be represented by an experienced real estate man, a representative of the Church Foundation and of the Department of Finance, in addition to the members appointed from the Executive Council.

In a general way the Department is now required to exercise supervision over all properties belonging to or under Diocesan control, and relates principally to properties in use by Diocesan Missions and those of aided Parishes to which the Diocese gives financial assistance. The Executive Council directs that hereafter all property matters shall be referred to the Department and the Department is required to hold regular monthly meetings at which all matters having to do with property may be reviewed and considered. Heretofore, with the exception of the Church House and the Bishop's House, questions which have been brought to the Executive Council's attention relating to other properties have been referred to special committees.

The Department of Finance through its Financial Secretary, Mr. John Radcliffe, is to have available a list of all properties belonging to, or under Diocesan control or supervision. This list is to contain information as to assessed valuations, mortgages, taxes, ground rents, interest and other obligations and the payment of same by those responsible for such payment. The Financial Secretary is to make a report to the Department of the condition of the properties.

According to a survey which the Financial Secretary has already compiled there are approximately 94 properties this far which will come under the supervision of the Department. Included in these are several vacant pieces of ground once occupied by churches and which the Department is directed to offer for sale. The Department is also empowered to effect the sale of a church property now being used by a colored Mission congregation, the congregation of which is preparing to move to a property formerly its home and where it is now holding services. The securing of a purchaser for the Bishop's House, the sale of which was authorized by the Convention a year ago, is also in charge of the Department.

The Department as it was before the personnel was increased by the action of the Executive Council in January, comprised Mr. Lardner Howell, Chairman; and Messrs. Reed A. Morgan, C. C. Morris and the Rev. Richard J. Morris. Ex-officio members included the Bishop, Mr. Arthur V. Morton, Treasurer of the Diocese; Mr. W. W. Finn, Assistant Treasurer; Mr. Spencer Ervin, Vice Chairman of the Executive Council. The added membership comprise: from the Executive Council, Mr. William White; Mr. Geo. B. Hawkes and from the several Convocations, Mr. George Blatz, South Philadelphia Convocation; Mr. Henry G. Lawser, North Philadelphia; Mr. Jaspar C. Nichols, West Philadelphia; Mr. Freas B. Snyder, Chester; Mr. Lee Sowden, Germantown and Mr. Walter W. Shorday, Norristown. The Church Foundation is represented by its Corresponding Secretary, the Rev. Francis C. Hartshorne. With Mr. Radcliffe, Financial Secretary of the Department of Finance, as Secretary of the Property Department, its organization is completed.

The Department at its organization meeting on February 10th, arranged to hold its regular meetings on the first Monday of each month at 2 P. M., in the Church House up to and including June, excepting the Monday in May prior to the Annual Diocesan Convention.

The Profundity of the "Funds"

By the Rev. Francis C. Hartshorne
Chairman of the Committee on Canons

"What discourages me," said a layman who has somewhat recently taken an active and very useful part in Diocesan affairs, "is that when I try to explain to a layman some matters of Diocesan finance it takes about two hours, and even then he does not understand it much better than when I begin; and I myself am constantly coming across something about our methods that I did not know of. Why cannot these complicated affairs be simplified?"

Far be it from the present writer to take the position that simplification and improvement of our Diocesan machinery is impossible; but it is inevitable that any system that has been developed over a period of a century and half and that deals with such a multitude of matters, persons, organizations and activities as does the Diocese of Pennsylvania will always be a rather complicated thing. The human body is a product of development through the ages, and, if we could conveniently do so, we would like to simplify it by removing some of those seats of acute discomfort, our sacra iliacs and sinuses, and those vestigia of former methods of living, appendices, tonsils and so-called wisdom teeth! Some years ago a number of laymen felt that the good, but cumbersome Diocese of Pennsylvania should be "evaluated" and brought down to date in its "set-up," and so they invited two able members of the National Council to come over and "survey" us and tell us where we needed readjustment and what vestigia should be cut out, and they came and observed and made charts and graphs and came to the conclusion that it was unnecessary to have both a committee on Canons and one on Charters, because one committee could cover both jobs. If ever a mountain was in labor to produce a *ridiculus mus* it was then and there; only the muss that resulted was deplorable rather than just ridiculous.

But unquestionably there is a great deal of confusion in the minds of many in regard to our numerous "funds." This is partly because there has come to be a difference in what is now understood by the word compared with what was thought to be its meaning some decades ago. Originally a fund was just a store of anything to be drawn upon for a purpose, reminding one of the waggish definition of a syndicate as "a lot of money entirely surrounded by men." Such a fund was not intended to be preserved intact, but to be drawn upon and spent, and, if necessary, frequently replenished. In modern use, however, the word is more frequently employed in connection with sums of money or collections of securities which are intended to be kept intact and not drawn upon, and only the income used, such as Endowment and Sinking Funds and, more recently, "Foundations."

In the Diocese we have funds of both kinds. As examples of stores of money which are not intended to be kept intact, but to be wholly spent and periodically replenished by means of assessments or contributions, we have the Episcopal, Convention, Sustentation and Missionary funds. Of the other kind of funds we have the Endowment Fund for the Support of the Episcopate in this Diocese, usually referred to as the Episcopal Fund, and the Church House Fund, the Episcopal Residence Fund, the Christmas Fund, the old Board of Missions Funds and some others, all of which are kept intact and only the income used. As the funds of the first kind, those which are constantly being spent and replenished, are the only ones for which the congregations of the Diocese are assessed or to which they are called upon to give regularly, we will largely confine ourselves to them.

The Episcopal Fund, meaning now that amount of money which is assessed upon all parishes and Missions each year, is, as the name indicates, a store of money out of which are paid all expenses connected with maintaining the Episcopate in this Diocese, the salary and auto allowances of the Bishop or Bishops, the expenses of his office, including secretary and stenographer, and the expense of providing him with a residence, etc. It is assessed upon every congregation in the Diocese, be it a parish, mission or "chapel," because all need the Bishop and all should contribute to his support. The assessments would be larger than they are were it not for the fact that the income from the Endowment Fund, started possibly a century ago, helps bear the cost. A sizable increase in that fund would result in greatly cutting down the amount that must be raised each year for the expenses of the Episcopate and be a big relief to many of the smaller parishes, chapels and missions.

The second fund, the Convention Fund, has come to be an inappropriate and confusion-making name because such a small part of it is spent in any way upon the Convention. That was not the case at the beginning. In the early days, when the Diocese of Pennsylvania extended over the whole of the State, the Clergy could not have attended if they had had to pay their own traveling expenses, so it was provided that those expenses should be paid by the Diocese. Then, of course, there was the expense of printing and circulating the *Journal*, and the salary of a secretary of the Diocese. Also, each Diocese has to pay its proper proportion of the expenses of the General Convention and of the Provincial Synod, and the expenses of the Clerical and Lay Deputies to attend meetings of the General Convention. And last, but by no means least—especially when the Convention meeting lasted over several days—the cost of the lunch or lunches for the deputies. All these expenditures were long ago provided for by levying an assessment to cover them, and the fund to be raised annually for such purposes was called "the Convention Fund,"

although only a part of it was spent upon the Annual Convention.

Of recent years the amount needed for the Convention Fund has been almost doubled because of an additional expense consequent upon use by the Diocese of the present Church House and the Women's Building in the rear. Before the Church House at 12th and Walnut Streets was built there was no center for Diocesan activities, largely because, strictly speaking, there were no Diocesan activities! There were many good works being carried on, but each under its separate board of managers and each depending upon a group of interested contributing members. Even at the former Church House there were very few such activities having their headquarters in that building, and the Diocese did not use more than half the building. With the removal to the present location everything was changed. With the exception of the fourth floor of the present Church House all available space is now being used intensively for Diocesan affairs and activities, and the annex, the former stables of the mansion, having been made over for the work of the women by the use of a legacy left for that work by Miss Coles, is also a very busy place. Heating, lighting, servicing and keeping in repair such a plant costs over $12,000 a year. Income from investments applicable to this leaves a balance of over $10,000 to be taken care of in some way, and the Convention years ago ordered that this amount be added to the amount to be collected for the Convention Fund, so that of the total of something like $17,000 a year required for the needs of the Convention Fund at least $10,000 represents the cost of running the Church House. This shows that the name "Convention Fund" has become quite inappropriate and confusing and doubtless leads many to wonder why the Convention should cost so much! Another name, such as "Diocesan Administration Expense," would be much more appropriate and prevent such misunderstanding.

The money for the expenses of the Episcopate is raised by levying assessments upon the parishes, missions and chapels in proportion to their current expenses, but the amount cannot be more than four per cent of the total current expenses of those organizations. The money for the Convention Fund is assessed upon the parishes only, and largely because the fund started with the needs of the Convention and it was felt that only members of the Convention, that is, parishes, should be called upon to pay it. This is the reason why those two assessments cannot be combined in one.

The third fund for which money must be raised is the Sustentation Fund, which has been several times explained in these columns. It is sufficient to say that it represents the decision of the parishes to tax themselves for the purpose of enabling parishes not otherwise able to do so to pay their Rectors the required salaries. The amount is authorized by the Convention each year and assessed in the same way, as are the other funds. This year, to save expense, all three assessments are included in the bills sent out each quarter, but they can be paid together or separately, as may be most convenient. The Sustentation Fund is more in need of prompt payment than either of the others, because the fund must pay out over $1,000 each month and has only a small working balance, so that if payments were delayed to any great extent the Clergy of over twenty parishes would suffer. All the assessments are calculated upon a "sliding scale," the parishes reporting large expenditures being assessed at a higher rate than those reporting less.

(Mr. Hartshorne will continue this informative article in the next issue.—Editor.)

CHAPLAIN AT MONT ALTO HONORED ON COMPLETION OF TEN YEARS' SERVICE

As the Diocese of Pennsylvania helps to support the Church's work in the Mont Alto State Sanatorium, South Mountain, Pa., our readers will be interested to learn of the Greetings and Letter of Congratulation presented to the Ven. A. A. Hughes, Archdeacon of Harrisburg and Chaplain in charge of the Church's work at Mont Alto on Sunday, February 9th, on completion of ten years' service at the sanatorium.

The Letter of Congratulation, engraved on vellum, together with a purse of money, was presented following the Early Celebration in Epiphany Chapel, at Mont Alto.

For the Church it was signed by George M. McLean, Anthony G. Diebold, Fred M. Toole, Ralph J. Webster, Philip Young, David A. Swenson, W. J. Daugherty, William B. Taliaferro and Charles W. Romisky.

For the Community it bore the signatures of C. C. Custer, M.D., Medical Director of the Sanatorium and Drs. J. W. MacMullen, Fassett Edwards, Thomas F. O'Leary, Staff Physicians, and Fannie A. Dougherty, R.N., Directress of Nurses.

The Rt. Rev. Wyatt Brown, D.D., Bishop of Harrisburg, under whose direction the Archdeacon is serving at Mont Alto, signed for the Diocese of Harrisburg.

In the Greetings attention was called to the completion of his ten years "of faithful and self-sacrificing service in our midst as a Clergyman of the Episcopal Church." Continuing, the Greetings said, "On behalf of your local congregations and the community, and in grateful recognition of the Success which Almighty God has so richly blessed your ministrations, we do hereby tender to you this Letter of Congratulation."

The Letter read:

"We appreciate your kindly counsel and helpful consideration, and your willingness to assist us in many ways. You have comforted us in our troubles, and have given us renewed courage and hope in our daily problems. Many of us can recollect more tangible expressions of your generosity. Time and again you have demonstrated that you never spare yourself in your efforts to help others, and, we are also conscious of the sympathetic hospitality of your home.

"Therefore, we beg you to accept this Testimonial as a tangible expression of our sincere Admiration and Affection for you. And we pray that God will richly bless the years of your life in His Service."

Waiting upon God continually will abate your unnecessary cares, and sweeten your necessary ones.

—John Mason.

REV. DR. SHERMAN CONDUCTS DIOCESAN CONFERENCES ON THE FORWARD MOVEMENT

As THE CHURCH NEWS was going to press a series of Conferences and meetings were being conducted throughout Diocese under the direction of the Diocesan Forward Movement Commission, of which the Rev. Stanley V. Wilcox, is Chairman.

The Rev. Dr. Arthur M. Sherman, a member of the General Convention Commission on the Forward Movement, and one of the foremost missionary leaders of the Church, came to the Diocese on Saturday, February 22nd, at the invitation of the Bishop and the Diocesan Commission, and proceeded to fill a heavy schedule of appointments which had been made for him.

Dr. Sherman was the special speaker at the breakfast meeting of the Diocesan Brotherhood of St. Andrew, following the Annual Washington Birthday Corporate Communion for Men. The service was in the Church of the Holy Trinity, and the Bishop was the Celebrant. The breakfast was in Dufour's restaurant.

Dr. Sherman's other appointments for the week were as follows:

Sunday, February 23—St. Paul's Chestnut Hill, 11 A. M.; St. Luke's, Germantown, service for Germantown Convocation, 4.30 P. M.; Holy Trinity, Rittenhouse Square, for South Philadelphia Convocation, 7.45 P. M.

Monday, February 24—Address Clergy at Bishop's Annual Pre-Lenten Conference, Holy Trinity Church, 11 A. M.; Conference for Women, Chester Convocation, St. John's, Cynwyd, 3 P. M.; Young People's Forum, Holy Trinity Memorial, Philadelphia, 8 P. M.

Tuesday, February 25—Address Episcopal Academy Students, 9 A. M.; Conference for Women of the Diocese, Church House, 10.30 A. M.; Conference Church Training School, 708 Spruce Street, 5.45 P. M.

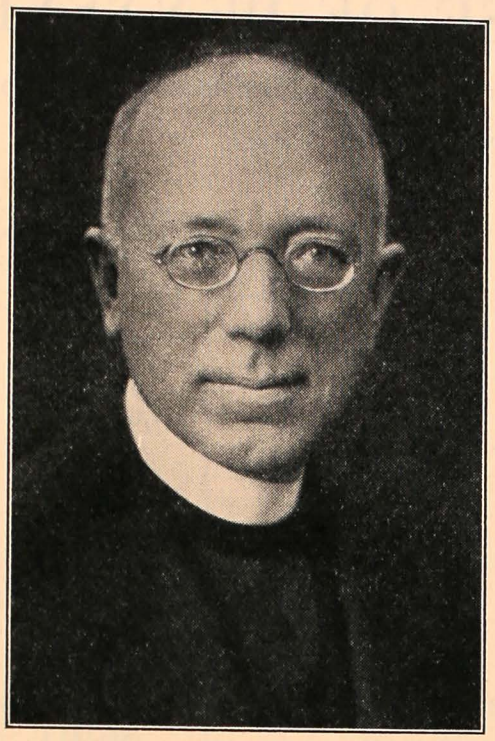
Ash Wednesday, February 26—Celebration Holy Communion, Christ Church, Media, 10 A. M.; Conference for Women, Convocation of Chester, St. Paul's Church, Chester, 2.30 P. M.; Mediator, West Philadelphia, Convocation of West Philadelphia, 7.45 P. M.

Thursday, February 27—Woman's Convocation of Norristown, All Hallow's Church, Wyncote, 2.30 P. M.; St. Mark's, Frankford, for all churches in Northeast Philadelphia district and nearby in Bucks county, 8 P. M.

Friday, February 28—Conference, Philadelphia Divinity School Students, Noon; Convocation of North Philadelphia service in St. Clement's Church, 8 P. M.

Reports received by the Rev. Mr. Wilcox tell of many thousands of the Forward Movement booklets for Lent being called for. The Rev. Richard J. Morris has ordered an additional supply where the booklets may also be obtained.

FORWARD MOVEMENT LEADER



Rev. Dr. Sherman

SURPRISE BIRTHDAY PARTY IS GIVEN REV. N. B. GROTON BY DAUGHTERS OF KING

Members of the Senior and Junior Chapters of the Daughters of the King, at St. Thomas Church, Whitemarsh, held a "surprise" birthday for the Rev. N. B. Groton, Rector of the parish, on January 19. Unknown to Mr. Groton they had planned for the party by fixing that night ostensibly for a meeting of the Chapter, and a messenger was sent to the Rector and Mrs. Groton asking them to come over to the parish house to the meeting. The girls had the birthday supper all ready, and there was a huge birthday cake. Mr. Groton says the cake was not big enough to hold all the candles to symbolize his years, so a few tiny ones had been arranged to form the outlines of the figure 51.

Then came the "presents," and a happy time was had in the presentations. Mr. Groton says one was a can of glue to encourage him to "stick" to the Rectory a little more and not go hither and yon too much in the twenty-four hours of the day. Another gift was a "ruler" to help him measure his sermons in the hope that their length might be reduced. To give a little more serious touch to their good wishes the girls presented him with a pair of winter driving gloves and another pair for spring wear.

HELEN KELLER TO ATTEND EPISCOPAL CHURCH DAY IN WEEK FOR THE BLIND

Mrs. Matilda P. Fox, Chairman of the Episcopal Church Day, during the Week for the Blind, and which is observed on the opening day of the exhibit, Monday, March 9th, announces that the famous Helen Keller will be present on the opening day and will take a prominent part in the ceremonies. This is the Ninth Annual Educational Week for the Blind, and it will be held on the fifth floor of the Gimbel Store. Episcopalians are requested to come. A Luncheon will be served from 12 to 2 for forty cents. Afternoon Tea from 3 to 5.

THE STATE AMUSEMENT TAX AS IT AFFECTS CHURCHES

Inquiries have come to THE CHURCH NEWS in reference to the application of the Pennsylvania Amusement Tax Act as to functions conducted by Church organizations, together with a request that the paper reprint the statement sent out by the Rev. Richard J. Morris, Secretary to the Bishop, on the subject which was published several months ago.

The statement prepared by Mr. Morris under date of October 17, 1935, reads as follows:

"The Chancellor's Office reports that the Department of Revenue agreed that a single annual permit should be taken out in the name of the Parish or Mission or Organization and that the right to exemption from the tax need be established but once.

"We suggest that application be made to the Department of Revenue, Broad and Vine Streets, Philadelphia, by each Parish or Mission or Organization in its corporate name, for what is called a *'Permanent Amusement Permit.'* The fee is $1.00.

"Application for exemption should then be made in respect to the first event or function to be conducted by such organization at which an admission charge of any kind is to be made. Forms for making applications will be furnished by the Department of Revenue upon request. The application must be filed at least ten days before the event in question takes place. All the questions on the form are self-explanatory, except No. 7, which should be filled out, 'Section 18 (a) (1) religious organization.'

"If this procedure is followed, it will be unnecessary to file repeated applications for exemption. The permit must be renewed each calendar year. The renewal fee is $1.00."

DIOCESE OF PENNSYLVANIA

Statement showing Expectations, Givings, etc., of Parishes, Missions and Chapels by Convocations, for the Year 1935, together with a Summary.

1935

Parish or Mission	Parish or Mission Expectation	Payments on Expectation Normal Givings	Diocesan Contributors' Fund	Specials	Total
Chester Convocation					
Advent, Kennett Square	$200.00	$129.60	$5.00*	.....	$134.60
All Saints Mission, Darby	450.00	444.77	.....	$8.89	453.66
All Saints, Wynnewood	1,000.00	327.99	.....	153.75	481.74
Ascension Mission, Parkesburg	100.00	111.39	.....	.16	111.55
Ascension Mission, West Chester	50.00	36.00	.....	.....	36.00
Atonement, Morton	135.00	70.58	.....	1.00	71.58
Calvary, Rockdale	200.00	272.04	72.00*	.....	344.04
Christ, Media	1,400.00	1,359.82	60.00*	8.00	1,427.82
Christ, Ridley Park	600.00	475.98	.....	7.25	483.23
Good Samaritan, Paoli	4,000.00	3,152.86	1,495.00*	69.25	4,717.11
Good Shepherd, Rosemont	6,000.00	5,016.02	940.00*	315.87	6,271.89
Holy Comforter, Aronimink	275.00	199.33	20.00*	.....	219.33
Holy Sacrament Mission, Highland Park	500.00	500.00	.....	.....	500.00
Holy Trinity, West Chester	1,200.00	705.76	15.00*	36.53	757.29
Incarnation, Drexel Hill	500.00	326.08	6.00*	.....	332.08
Redeemer, Bryn Mawr	10,000.00	8,725.00	1,622.00	1,223.30	11,570.30
Redeemer Mission, Springfield	1,000.00	148.50	900.00*	109.00	1,157.50
S. Alban Mission, Newtown Square	36.00	36.00	.....	.....	36.00
S. Andrew Chapel, West Manayunk	60.00	72.64	.....	26.00	98.64
S. Asaph, Bala	4,000.00	4,014.00	909.00	41.51	4,964.51
S. Cyril Mission, Coatesville	100.00	75.00	.....	.....	75.00
S. David, Radnor	3,600.00	3,451.49	395.00*	90.74	3,937.23
S. Faith Mission, Brookline	175.00	177.50	.....	1.92	179.42
S. George, Ardmore	1,700.00	1,704.00	25.00*	6.00	1,735.00
S. Giles Chapel, Stonehurst	530.00	256.81	.....	4.75	261.56
S. James, Downingtown	600.00	667.29	.....	25.00	692.29
S. James Mission, Prospect Park (Moore)	300.00	300.00	26.00*	16.76	342.76
S. John, Concord (Ward)	130.00	138.99	15.00*	3.00	156.99
S. John, Pequea (Compass)	50.00	50.00	.....	.....	50.00
S. John, Cynwyd	1,200.00	1,220.61	87.00*	129.95	1,437.56
S. John the Evangelist, Essington	100.00	100.00	.....	10.91	110.91
S. John the Evangelist, Lansdowne	2,500.00	2,525.00	60.00*	65.07	2,650.07
S. John, Kelton	25.00	14.00	.....	.....	14.00
S. Joseph Mission, Gladwyn	25.00	45.00	.....	5.18	50.18
S. Luke, Chester	130.00	143.44	18.00*	3.81	165.25
S. Luke Mission, Eddystone	100.00	183.18	15.00*	2.25	200.43
S. Mark, Honey Brook	50.00	50.41	50.00*	.....	100.41
S. Martin, Marcus Hook	100.00	248.78	.....	.....	248.78
S. Martin, Radnor	4,000.00	4,077.50	518.00*	856.98	5,452.48
S. Mary, Ardmore	8,000.00	7,763.00	294.40*	140.58	8,197.98
S. Mary Mission, Chester	35.00	7.00	.....	.....	7.00
S. Mary, Warwick	60.00	49.48	27.00*	.....	76.48
S. Mary Memorial, Wayne	4,100.00	4,000.00	135.00*	55.32	4,190.32
S. Paul, Chester	4,500.00	3,942.70	78.00*	20.47	4,041.17
S. Paul, West Whiteland	1,500.00	1,588.36	50.00*	7.47	1,645.83
S. Peter, Great Valley	35.00	38.00	.....	.....	38.00
S. Stephen, Clifton Heights	175.00	217.38	.....	3.00	220.38
S. Stephen, Norwood	250.00	243.78	.....	2.50	246.28
Trinity, Coatesville	500.00	320.62	10.00*	7.00	337.62
Trinity Mission, Collingdale	250.00	250.00	.....	.....	250.00
Trinity, Swarthmore	800.00	453.13	50.00*	34.39	537.52
Chester Convocation Totals	$67,326.00	$60,426.81	$7,897.40	$3,493.56	$71,817.77
Germantown Convocation					
All Saints, Crescentville	.....	$122.13	.....	$1.35	$123.48
All Saints Chapel, Fallsington	$30.00	30.02	.....	.....	30.02
All Saints, Torresdale	1,500.00	1,219.79	$434.00*	272.08	1,925.87
Ascension Mission, Rhawnhurst	.....	66.75	.....	.....	66.75
Calvary, Germantown	3,600.00	3,776.93	226.00	111.58	4,114.51
Christ, Eddington	100.00	98.11	100.00	.48	198.59
Christ Church and St. Michael, Germantown	4,000.00	4,169.89	71.00*	380.93	4,621.82
Emmanuel, Holmesburg	600.00	709.41	.....	19.31	728.72
Epiphany, Germantown	1,000.00	1,478.32	.....	22.76	1,501.08
Good Shepherd, Germantown	1,400.00	1,694.53	170.00	31.91	1,896.44
Grace, Hulmeville	175.00	225.55	12.00	5.62	243.17
Grace, Mt. Airy	2,500.00	3,209.74	116.00	148.34	3.474.08
Holy Innocents, Tacony	225.00	240.51	.....	4.00	244.51
Holy Nativity, Wrightstown	20.00	22.30	.....	.....	22.30

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Parish or Mission	Parish or Mission Expectation	Payments on Expectation Normal Givings	Diocesan Contributors' Fund	Specials	Total
Germantown Convocation (Con't)					
House of Prayer, Branchtown	$250.00	$289.58	.....	$1.52	$291.10
Incarnation Mission, Morrisville	70.00	70.00	.....	.....	70.00
Messiah, Philadelphia	236.45	270.57	.....	.....	270.57
Redeemer, Andalusia	.....	111.93	.....	11.01	122.94
Resurrection, Mayfair	150.00	103.01	.....	.....	103.01
S. Alban, Olney	300.00	383.05	.....	.....	383.05
S. Alban, Roxborough	.....	78.30	$25.00	.....	103.30
S. Andrew Mission, Somerton	100.00	100.00	.....	.....	100.00
S. Andrew, Yardley	393.00	396.50	.....	4.55	401.05
S. Barnabas Mission, Germantown	200.00	92.00	.....	.....	92.00
S. Bartholomew, Wissinoming	125.00	138.00	5.00	.....	143.00
S. David, Manayunk	216.74	217.18	25.00	53.15	295.33
S. Gabriel Mission, Feltonville	831.19	831.19	18.00	5.00	854.19
S. James, Bristol	325.00	278.23	.....	.....	278.23
S. James Mission, Langhorne	190.00	187.85	.....	.....	187.85
S. John Baptist, Germantown	.....	30.98	.....	25.00	55.98
S. John Mission, West Oak Lane	100.00	100.00	5.00	.....	105.00
S. Luke, Bustleton	100.00	195.28	.....	27.63	222.91
S. Luke, Germantown (includes Nativity Chapel)	7,500.00	6,624.47	975.00*	829.04	8,428.51
S. Luke, Newtown	.....	94.83	.....	4.00	98.83
S. Mark, Frankford	1,500.00	2,324.56	20.00	76.61	2,421.17
S. Martin, Oak Lane	.....	668.73	25.00	44.01	737.74
S. Martin-in-the-Fields, Chestnut Hill	20,000.00	22,170.90	15,171.00	18,063.71	55,405.61
S. Mary Mission, Manayunk (Polish)	25.00	25.00	.....	.....	25.00
S. Paul, Chestnut Hill	22,000.00	20,127.00	2,581.00*	1,632.00	24,340.00
S. Paul, Doylestown	400.00	515.62	.....	33.00	548.62
S. Paul Mission, Edgely	30.00	38.61	.....	1.69	40.30
S. Peter, Germantown	3,000.00	2,848.86	197.00	1,463.00	4,508.86
S. Philip Mission, New Hope	75.00	41.28	.....	6.85	48.13
S. Stephen, Bridesburg	100.00	72.00	13.00	.....	85.00
S. Stephen, Wissahickon	150.00	220.64	.....	.....	220.64
S. Timothy, Roxborough	1,000.00	1,121.21	.....	22.25	1,143.46
S. Wilfred Mission, Dolington	15.00	8.17	.....	.....	8.17
Trinity, Buckingham	20.00	32.10	.....	.....	32.10
Trinity Church, Oxford	535.50	600.23	.....	11.25	611.48
Trinity Mission, Solebury	50.00	50.00	.....	.....	50.00
Zion, Philadelphia	1,200.00	1,200.13	12.00	38.14	1,250.27
Germantown Convocation Totals	$76,337.88	$79,721.97	$20,201.00	$23,351.77	$123,274.74
Norristown Convocation					
Advent Mission, Hatboro	$300.00	$250.55	$25.00	$4.73	$280.28
All Hallows, Wyncote	1,030.00	975.00	6.00	52.59	1,033.59
All Saints, Norristown	250.00	253.60	.....	43.50	297.10
Calvary, Conshohocken	2,500.00	2,500.00	103.00	34.00	2,637.00
Christ, Pottstown	250.00	263.63	5.00	.....	268.63
Christ, Upper Merion (Bridgeport)	700.00	705.00	120.00	10.00	835.00
Emmanuel Mission, Quakertown	100.00	102.31	.....	.....	102.31
Epiphany Mission, Royersford	25.00	.....	.....	.....	.....
Holy Nativity, Rockledge	400.00	547.34	25.00	19.50	591.84
Holy Trinity Mission, Conshohocken	25.00	25.00	.....	.....	25.00
Holy Trinity Mission, Lansdale	400.00	323.04	15.00	.....	338.04
Huntingdon Valley Chapel, Meadowbrook	1,000.00	1,007.50	295.00	60.06	1,362.56
King of Prussia	.....	48.02	.....	.....	48.02
Messiah, Gwynedd	1,200.00	1,350.05	407.00	190.21	1,947.26
Our Saviour, Jenkintown	1,800.00	2,662.79	25.00	25.00	2,712.79
S. Aidan Chapel, Cheltenham	200.00	175.62	.....	15.85	191.47
S. Anne Mission, Willow Grove	100.00	328.69	.....	1.00	329.69
S. Augustine Chapel, Norristown	.....	10.00	.....	.....	10.00
S. James, Perkiomen (Evansburg)	150.00	163.78	.....	2.00	165.78
S. John, Norristown	3,000.00	3,123.39	160.00	83.77	3,367.16
S. Paul, Elkins Park	1,800.00	1,593.89	63.00	130.56	1,787.45
S. Paul, Oaks	100.00	130.50	.....	2.50	133.00
S. Peter, Weldon, and S. Peter Chapel, Glenside	400.00	420.00	200.00	80.00	700.00
S. Peter, Phoenixville	250.00	521.00	3.00	10.00	534.00
S. Thomas, Whitemarsh	5,500.00	4,922.75	884.00*	295.65	6,102.40
Trinity Memorial, Ambler	50.00	34.51	.....	9.25	43.76
Trinity Mission, Gulph Mills	25.00	25.00	.....	.....	25.00
Washington Memorial Chapel, Valley Forge	200.00	130.76	30.00	10.00	170.76
Norristown Convocation Totals	$21,755.00	$22,593.72	$2,366.00	$1,080.17	$26,039.89

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Parish or Mission	Parish or Mission Expectation	Payments on Expectation Normal Givings	Diocesan Contributors' Fund	Specials	Total
North Philadelphia Convocation					
Advent (Polish) Mission	$25.00	$25.00	.....	.....	$25.00
Advocate	1,000.00	1,272.26	$60.00	$5.00	1,337.26
All Souls Mission	90.00	45.50	.....	.....	45.50
Annunciation	.....	67.40	.....	.....	67.40
Christ, Franklinville	.....	35.00	.....	7.00	42.00
Christ	4,000.00	4,085.01	1,081.00*	1,803.00	6,969.01
Covenant	.....	72.10	.....	1.28	73.38
Emmanuel, Kensington	.....	29.50	.....	.....	29.50
Good Shepherd, Kensington	.....	112.95	.....	10.00	122.95
Holy Redeemer Mission (Polish)	25.00	25.00	.....	.....	25.00
Incarnation	500.00	530.63	.....	10.00	540.63
Redeemer Chapel, Seamen's Mission	25.00	12.00	20.00	.....	32.00
Resurrection	1,800.00	2,144.18	212.00	92.80	2,448.98
S. Ambrose Mission	550.00	550.00	.....	9.86	559.86
S. Augustine Mission	100.00	100.00	.....	6.50	106.50
S. Barnabas, Kensington	100.00	150.00	.....	.....	150.00
S. Bartholomew	100.00	115.12	.....	15.06	130.18
S. Clement	3,800.00	3,255.28	95.00	59.27	3,409.55
S. Christopher Mission	22.00	11.32	21.60	.....	32.92
S. George Mission, Richmond	150.00	150.94	24.00	.....	174.94
S. George Mission, Venango	169.00	157.11	30.00	25.41	212.52
S. James	.....	3,036.28	442.00	1,021.44	4,499.72
S. James the Less	868.32	1,026.69	160.00	20.50	1.207,19
S. John Chrysostom	.....	15.78	.....	1.00	16.78
S. John Free	.....	280.09	.....	13.60	293.69
S. John, Northern Liberties	.....	5.00	.....	.97	5.97
S. Jude and the Nativity	.....	152.67	.....	.....	152.67
S. Luke, Kensington	103.00	118.37	5.00	.....	123.37
S. Mary of the Annunciation Mission	25.00	30.00	.....	.....	30.00
S. Matthew, Francisville	.....	1,480.38	80.00	6.00	1,566.38
S. Matthias	1,200.00	1,412.40	.....	16.00	1,428.40
S. Nathanael	.....	410.33	.....	6.42	416.75
S. Paul, Aramingo	.....	258.36	.....	10.00	268.36
S. Paul, North Penn	12.00	10.00	.....	.....	10.00
S. Simeon	500.00	584.00	.....	11.20	595.20
S. Stephen	4,000.00	3,775.00	1,185.00*	666.87	5,626.87
North Philadelphia Convocation Totals	$19,164.32	$25,541.65	$3,415.60	$3,819.18	$32,776.43

South Philadelphia Convocation					
All Saints, Moyamensing	$1,200.00	$1,202.00	$25.00	$24.55	$1,251.55
Crucifixion	200.00	239.56	6.00	3.50	249.06
Gloria Dei	800.00	306.13	.....	5.00	311.13
Holy Apostles	4,000.00	4,936.99	100.00*	57.16	5,094.15
Holy Comforter Memorial Chapel	600.00	600.81	.....	22.00	622.81
Holy Communion Chapel	500.00	549.09	.....	7.41	556.50
Holy Spirit Mission	50.00	50.00	16.00	.....	66.00
Holy Trinity	10,000.00	11,570.08	616.00	993.98	13,180.06
Holy Trinity Memorial Chapel	1,200.00	1,206.49	25.00	65.04	1,296.53
Phillips Brooks Memorial Chapel	360.00	308.84	10.00	67.83	386.67
Prince of Peace Chapel	800.00	804.00	23.00	32.61	859.61
S. Elizabeth and L'Emmanuello	150.00	22.32	.....	.91	23.23
S. John the Evangelist	900.00	900.00	50.00	10.00	960.00
S. Luke and The Epiphany	1,800.00	1,836.90	310.00*	30.00	2,176.90
S. Mark (includes S. Mary Chapel and S. Michael, Yeadon)	10,000.00	10,179.89	3,803.00	6,462.13	20,445.02
S. Mary Pro-Cathedral	.....	101.24	25.00	300.00	426.24
S. Paul Memorial	200.00	135.50	.....	5.00	140.50
S. Peter	5,000.00	4,449.46	1,070.00*	1,276.16	6,795.62
Saint Sauveur	.....	.....	.....	.....	.....
S. Simon the Cyrenian Chapel	400.00	432.31	.....	2.83	435.14
S. Thomas	100.00	118.16	6.00	23.25	147.41
Transfiguration Mission	50.00	100.00	.....	.....	100.00
South Philadelphia Convocation Totals	$38,310.00	$40,049.77	$6,085.00	$9,389.36	$55,524.13

1935

Parish or Mission	Parish or Mission Expectation	Payments on Expectation Normal Givings	Diocesan Contributors' Fund	Specials	Total
West Philadelphia Convocation					
Atonement	$1,500.00	$1,465.00	$37.00*	.....	$1,502.00
Beloved Disciple Mission	75.00	36.00	.....	.....	36.00
Calvary, Northern Liberties	136.85	205.57	.....	$2.60	208.17
Christ Church Hospital Chapel	.....	90.06	.....	.....	90.06
Epiphany, Sherwood	2,000.00	2,059.11	.....	25,80	2,084.91
Grace	100.00	141.28	.....	5.00	146.28
Mediator Chapel	5,900.00	6,023.59	165.00	505.81	6,694.40
Merciful Saviour Chapel	85.00	116.00	.....	.....	116.00
Redemption	175.00	221.95	6.00	.....	227.95
S. Andrew	.....	.....	.....	.....	.....
S. Andrew, West Philadelphia	388.27	434.49	.....	8.05	442.54
S. Barnabas, Haddington	700.00	742.29	100.00	37.15	879.44
S. Cyprian Mission, Elmwood	40.00	41.41	16.00	.....	57.41
S. Francis of Assisi	25.00	31.00	.....	.....	31.00
S. George, West Philadelphia	400.00	424.50	.....	.....	424.50
S. James, Hestonville	200.00	274.24	.....	.90	275.14
S. James, Kingsessing	300.00	397.61	24.00	7.19	428.80
S. Mary, Hamilton Village	334.00	143.61	5.00	.....	148.61
S. Michael and All Angels Chapel	35.00	271.46	.....	16.76	288.22
S. Monica Mission	50.00	50.00	.....	.....	50.00
S. Paul, Overbrook	3,000.00	3,186.27	31.00	141.05	3,358.32
S. Philip	1,000.00	700.00	341.00*	518.90	1,559.90
S. Titus, Elmwood	100.00	111.21	.....	.73	111.94
The Saviour, West Philadelphia	1,292.76	1,371.54	95.00	95.00	1,561.54
West Philadelphia Convocation Totals	$17,836.88	$18,538.19	$820.00	$1,364.94	$20,723.13

* Indicates the Parishes and Missions which accepted the plan of increasing their expectation so as to include Diocesan Contributors' Fund contributions.

The * is not shown where such plan was not accepted.

SUMMARY

1935

Convocation	Parish or Mission Expectation	Payments on Expectation Normal Givings	Diocesan Contributors' Fund	Specials	Total
Chester	$67,326.00	$60,426.81	$7,897.40	$3,493.56	$71,817.77
Germantown	76,337.88	79.721.97	20,201.00	23,351.77	123,274.74
Norristown	21,755.00	22,593.72	2,366.00	1,080.17	26,039.89
North Philadelphia	19,164.32	25,541.65	3,415.60	3,819.18	32,776.43
South Philadelphia	38,310.00	40,049.77	6,085.00	9,389.36	55,524.13
West Philadelphia	17,836.88	18,538.19	820.00	1,364.94	20,723.13
Miscellaneous	5,000.00	4,821.08	4,721.00	11,460.11	21,002.19
Totals	$245,730.08	$251,693.19	$45,506.00	$53,959.09	$351,158.28

Treasurer's Office
Church House
February 4, 1936

GOV. EARLE IS SPEAKER AT ST. GILES DINNER

Governor George H. Earle cautioned over 300 men and boys attending a Father and Son dinner in St. Giles Chapel on January 30th, that conceit had no place in the life of a real man. He stated that regardless of the position or the success that may be attained, humility was the attitude to develop. The Governor, who was the guest of honor and the principal speaker, was accompanied by his son Larry, who said, "I hope that every boy here is as proud of his dad as I am." Other guests included Hon. Roland S. Morris, Chancellor of the Diocese and former Ambassador to Japan, and the Rev. Dr. George H. Toop, Rector of the parish. Mr. Wm. M. Knatz, a member of the vestry, was toastmaster.

KNIGHTS OF ST. JOHN

The Diocesan Council of the Knights of St. John at a recent meeting in the Penn Athletic Club, elected the following officers: Diocesan Commander, Theodore Pettiniochi, St. Simeon's; Degree Master, M. K. Mitchell, All Saints, Moyamensing; Treasurer, Norman C. Harvey, All Saints, Cresecentville; Secretary, Charles Bauer, Christ Church, Franklinville; Field Secretary, Samuel Boyd, The Mediator, West Philadelphia. J. H. Pazarian, of St. Bartholomew's, Lehigh avenue, was placed in charge of the arrangements for conferring the Accolade during the celebration of Boy Week. The Rev. Dr. Francis M. Wetherill, Grand Commander, reported on and exhibited the new badge authorized by the Grand Council at the annual meeting in Chestertown, N. Y.

The Woman's Auxiliary Department

Edited by DOROTHY SIBLEY HOPKINS

The Church's Missionary Work Among Negroes

By Katharine Dale Genung,

Chairman, Woman's Auxiliary Committee on Colored Missions

The accompanying articles seem to me to tell the story of the work that is being done for the negroes by our Church so well that there is really little for me to add. The Rev. Cyril E. Bentley, as associate director of the American Church Institute for Negroes, gives the picture of the wide scope of their activities and the Rev. J. Alvin Russell, now head of St. Paul's, Lawrenceville, Virginia, has sent a beautiful tribute to his father's work in the story of the school his father founded. Archdeacon Russell's life is a concrete example of the value of the work that is being done, and the spirit that he breathed into this school from its very beginning is strongly felt there today.

Interested as I was in the work before I visited it, I had no conception of what the words sacrifice, faith, perseverance, courage, meant as applied to these schools. They are all marvelously illustrated by this thriving institution. I caught the meaning of what I had been told, translated into action by eager girls and boys and sincere hard-working teachers. The results fired me with a keen desire to see this opportunity broadened and made available for more and more young negroes who in turn would take their places in the community as definite forces for good and as examples for others of their race to follow.

The Church is trying to do a certain piece of work with these people, give them a high school and sometimes a college education, teach them a trade and a love for God and their fellowman; these teachers, directors, boards of trustees are doing far more than this with the limited funds and equipment at their disposal. They are turning out of these schools people who are tolerant and understanding, who are self respecting and desirous of spreading these qualities among the rest of their brethren. They are learning hygiene of all kinds, they are learning the value of a personal reputation for honesty and fair dealing, they are coming to understand the white people and their problems. They are acquiring pride in their own race, with a desire to evolve their own art and literature and inventions, to contribute something purely their own for the good of all America. They are learning to stand on their own feet apart and away from the white man and do a good job of it. These will be priceless possessions for themselves and others in the years to come.

Preventive medicine is also being taught and tuberculosis checked among this race. Diseases of dirt and undernourishment are fought out by the colored visiting nurse who, as a capable graduate of the Bishop Tuttle Training School for Nurses, is going out into the back country to help her own people. Grateful young negro girls, who have been helped through various schools, are giving their first year or two of work free to social service agencies to show their appreciation and to help their own people to an understanding of a richer, fuller, cleaner life.

It is most inspiring to me to see this desire on the part of those who have been helped to want to go out and do something for others. The tales we hear of the tiny chapels sending of their lmited hard earned funds in answer to appeals made them has always touched me.

The notable way in which the leaders of this race labor to make their people learn to be self sufficient is, in my mind, a good omen indeed. They exhort them to stand alone, to show their appreciation of their benefactors efforts by being able very quickly to plan and carry out their own programs of betterment.

Each year that the Committee on Colored Missions of the Diocese of Pennsylvania, fulfills its pledges and pays its budget we are helping these schools and Diocese to take another step along the lines these wise leaders have planned. Every dollar sent to the American Church Institute opens the way for some scholar to go on and complete the course laid out for him,

In seeing such fine examples as Ludie Willis and Esther Brown and the young men singing in the different Quintets touring the country, we become acquainted with the kind of person these schools are sending out into the world. No group in this country seems as appreciative of the advantages given them or so quick to grasp opportunities offered, as these boys and girls. To follow their careers and to see how well they use these opportunities and the talents developed by them is to feel anew the enthusiasm for this work and the keen desire to do one's share, how ever small, in seeing that it continues.

The American Church Institute for Negroes

By the Rev. Cyril E. Bentley, *Associate Director*

Suppose the fact of your coming into the world was so disliked by your parents that, within three weeks of your birth, they hurled you into a hog pen in the hope that you would be devoured. To say the least, we would all agree that such an experience would be a very poor beginning in the development of a noble, sweet, Christian character.

Yet, a student hailing from the Virgin Islands and now in one of the Schools of the American Church Institute for Negroes in this country, had that very experience and, in spite of it, has developed into a splendid type of Christian womanhood. She was rescued from the hog pen and adopted by a family which treated her so cruelly that she suffered several nervous breakdowns in her early years and was finally removed from that environment by a clergyman of the Church who sent her to an Institute School in the United States and through her own valiant efforts, and the help of friends of the Institute have been able to render, she is planning to specialize in chemistry and make that her life work.

This is only one of hundreds of stories which might be told of the thousands of students in the Institute Schools who, in the face of every hardship and handicap, are anxious to obtain an adequate education and training for usefulness in life. The Episcopal Church offers such an opportunity through its nine schools located in eight Southern States, drawing their many students not only from all corners of the United States but from the Virgin Islands and far off Liberia as well.

At the top of the list of these Schools is St. Augustine's College, Raleigh, N. C., in connection with which there is St. Agnes Hospital, not only ministering to the ills of Negroes within one hundred miles of Raleigh, but training young women to be nurses as well. On the same campus is that great school sponsored by the Woman's Auxiliary giving training in social and religious work—the Bishop Tuttle Memorial Training School.

In Petersburg, Virginia, there is located the Bishop Payne Divinity School, which has graduated sixty percent of the Negro Clergy of the Church, while at Lawrenceville, in the same State, is the St. Paul Normal and Industrial School, founded by the late Archdeacon Russell. This institution has twelve hundred students enrolled annually which is the largest student enrollment of any school under the Church's control, for either white or colored people. In South Carolina, at Denmark, is the Voorhees School with over seven hundred students and its beautiful Academic Building, known as the Massachusetts Buildings, towards which the Diocese of Massachusetts gave fifty thousand dollars a few years ago.

Georgia boasts of the Fort Valley Normal and Industrial School, Fort Valley, which has over eight hundred students and whose Founder and Principal, Henry A. Hunt, is now rendering valuable service to the Government and his own race by administering Federal loans to Negro farmers throughout the land.

The Diocese of Alabama looks upon St. Mark's School, Birmingham, as one of the most valuable institutions in its territory, while both the Diocese and State of Mississippi are exceedingly proud of the Okolona Industrial School, Okolona, Mississippi, which is doing an outstanding work just now in the matter of Teacher Training. The Gaudet School in New Orleans, La., is rendering signal service in Louisiana, and will be the feeder for students entering the new Dillard University there, which the famous Rosenwald Fund is making possible and which will be one of the best schools for Negroes in the country.

A Sewing Class at the Fort Valley Normal and Industrial School, Fort Valley, Georgia, where upwards of 800 colored students are enrolled.

Finally, Hoffman-St. Mary's, recently renamed the Gailor Industrial School to commemorate the late Bishop Gailor, at Mason, Tenn., is carrying on a splendid educational program for Negroes who would have little or no chance to obtain a high school education without this school's presence in Western Tennessee.

With the exception of the College and the Divinity School, the other seven Institute Schools are giving industrial training, high school courses, and, in several instances, two years of college work beyond high school to prepare those who desire to become teachers in the public schools of the South. Hundreds of trained teachers are produced annually and such graduates are in great demand. In fact, in spite of the depression, every teacher our schools have produced has found employment and, in most States, those employing teachers have complained that we do not graduate a sufficient number each year to meet their needs.

The Industrial courses we teach are exceedingly practical. It is our effort to fit the Negro to live and prosper in the South and we strive to fit him to meet the actual problems he faces there. Such subjects as Domestic Science, Sewing, Laundry Work, Serving, Cooking, Beauty Culture and Handicraft, are taught the girls while the boys are given all the building trades. Students build most of our school buildings themselves. We also teach printing, tailoring, agriculture, blacksmithing, electrical work, plumbing, steamfitting, auto mechanics and woodworking. Some of the Schools have business courses which students may elect along with other studies. Music is of course required of all and we are making every effort to preserve the Negro Spiritual in all its primitive beauty and make our students proud of this contribution of their race.

The policy behind our Industrial program is to prepare Negroes to fit into our American economic life more adequately, to maintain self-respect by self-support and we are constantly seeking ways and means of bettering the economic plane upon which the Negro lives and upon which he must always live until he finds his niche in our civilization and is able to overcome the severe competition he faces today in the industrial order in our country. To obtain employment as a skilled worker in competition with a white man, the Negro must often be more skilled than the white man and be willing to work for a smaller wage. We have set ourselves the task of trying to solve that problem, making use of every form of vocational guidance, and endeavoring to teach trades and industries of such character that our graduates may find their stations in life and make honest livings without

facing this problem of competition which is playing such havoc today in the industrial scheme.

Besides such service, Institute Schools sponsor community programs, employ visiting nurses to visit Negro homes, hold regular medical clinics, teaching farmers to farm, preachers to preach, midwives to be more efficient and to be better trained, conduct summer schools for Teachers, give adult courses of all sorts and through such efforts each of our Schools exerts an uplifting influence for miles around its campus.

The religious work of the Schools is headed by a Chaplain of the Church in each case. Regular services are held, many confirmations take place annually and many conferences on religious work are held at the Schools each year. Institute Schools are character building institutions and the students in them do not follow crime and have the respect of both colored and white people in their various communities.

Something of the size of the field our Schools cover can be gained from the fact that to visit each school in order and return to the starting point by automobile is a distance of nearly five thousand miles. Over this wide territory we have an enrollment annually, including our regular students and those who come to the Schools for special instruction, of between ten and eleven thousand souls.

The Institute has not only the admiration of the National Council but the respect of the General Education Board (Rockefeller Foundation) and other great secular agencies who value our work so highly that they are glad to contribute large sums of money for buildings and equipment. Many of these friends advertise the Institute's program as the greatest work being done in America for the twelve to fourteen million Negroes in our midst.

The Boards of Trustees of our Schools are composed of both white and colored members and are presided over by the Bishops of the Dioceses in which the Schools are located. Items appear in the budgets of these Dioceses annually towards the support of the Institute Schools within their borders. It is interesting to note that in proportion to the Church's numerical strength in the South, the Institute is receiving a larger contribution towards its work from white people of this section than from people in any other section of the country.

The students in these Schools pay in cash one-third of the cost of their education, by their labor they earn another third, and the final third is carried by the school and met from its receipts in appropriations from the Institute, the Diocese and from gifts made by its interested friends. During the recent years of economic strain many students have been unable to raise much cash and have, in place of it, brought farm produce, cattle, chickens and whatever else they could gather together and presented these to the School in lieu of cash. In such cases the Schools have accepted the contributions at their market value and credited the student accounts accordingly. Pathetic as this may seem we are determined not to pauperize these boys and girls; they must show a determination to help themselves.

The Schools have been greatly helped recently to make ends meet financially by organizing the colored and white people living within a radius of fifty miles of each campus as a means of support. Meetings of all sorts are held for these people which inform them of the work the Schools are doing, their value to the community and the race, and asking them to make an annual contribution to their maintenance. Here again, although a fair sum of money is collected, there comes to each school a great quantity of farm produce, all of which can be used in the boarding department or traded to the grocer for commodities like sugar, coffee and other items not likely to be contributed by the community. The cash value of these community efforts this past school year amounted to nearly ten thousand dollars, however, and each year shows an increase not only in gifts but in interested people as well. Yet most of these contributors are poverty-stricken themselves and give of the things they actually need for the sustenance of their very lives! To see a poor Negro family divide its winter stock of molasses, load the school's truck with corn, regardless of the need of its own cattle and the scarcity caused by a poor crop, in order to do its part to help a school, is indeed an appealing and heart-breaking experience and teaches a lesson in self-sacrifice that can never be forgotten. These people will face starvation in order to maintain a school where their children may obtain training and a chance to lead worthwhile lives. Such a spirit is bound to have its reward and speaks eloquently for the future of the Negro race.

The Institute, besides its appropriation from the National Council, gets a small income from a small endowment and contributions from its many friends. We hope the day will come when this endowment can be increased to at least five millions of dollars and trust our friends will remember this fact in making their Wills, as many have already. Such a Fund would indeed be a godsend to the work. We also pray for the day when we shall have individuals and groups from every Diocese of the Church making regular contributions to the Institute. If each branch of the Woman's Auxiliary would make an annual contribution, no matter how small the sum might be, it would be of inestimable value to the cause. The Institute is solving one of the greatest problems in American civilization and should have the loyal and generous support of all our people to make its work most effective and far-reaching.

The Institute is one of the few agencies of the Church which has avoided debt during these disturbing times. Because of merciless reductions in all items of expense, including teachers' salaries, and by the help of its friends, many of whom are in Pennsylvania, each of our Schools has closed annually without deficit up to this time. This is an enviable record, but whether it can be continued this school year is problematical. The appropriation from the National Council to the Institute was further reduced at General Convention by another fifteen thousand dollars and we are short about fifty thousand dollars from other sources this year, due to shrinkage in income of many of our devoted friends who find themselves unable to contribute as generously as they have done heretofore.

In spite of our needs, which are great, we had no desire to make this descriptive article an appeal for funds. We are reminded of the story of the Negro clergyman who was constantly appealing to his Bishop for aid to meet his every need and dream. Finally the good Bishop got weary and frankly told the parson that he was utterly tired of getting appeals from him and he wanted no more of them. The clergyman let much time pass after this rebuke and then one day the Bishop received a letter from him saying, "Dear Bishop: This is not an appeal. It is a report. I have no pants. Respectfully yours, ——." So, dear friends, this article is a "report" of the Institute's effort, in the name of Christ and His Church, to minister to the underprivileged, handicapped, struggling Negro youth of our land who, in spite of every hardship, is striving to better his condition and so make a finer and greater contribution to our civilization. Come, visit our Schools and see for yourself what words fail to adequately express.

Somehow we are wholly confident that God and you will not allow this great work to fail.

A Story of St. Paul's School, Lawrenceville, Va.

By the Rev. J. Alvin Russell

On the 16th of March, 1882, fifty-four years ago, James Solomon Russell, a young deacon—a graduate fresh from the Branch Theological Seminary of Virginia, located in Petersburg, came to Lawrenceville—having been ordained to the Diaconate just one week before. From this day on we see little missions of the Protestant Episcopal Church started by this young man—and greatest of all the founding of THE ST. PAUL NORMAL AND INDUSTRIAL SCHOOL.

Reaching Lawrenceville, after being assigned to do missionary work in the town,—found, of course, upon reaching Lawrenceville, there was not even the sign of a church for Negroes, but that twenty Negroes were permitted to worship at St. Andrew's Church in the town of Lawrenceville. This young Deacon was filled with enthusiasm and answering his call he fell to work. The priest of St. Andrew's permitted him to use his church and on the second and fourth Sunday evenings in the month and every Sunday afternoon for his Sunday School. This arrangement was carried on for eleven months.

At the first Diocesan Council held in Old Christ Church, Norfolk, May, 1882, this young Deacon attended—he *was* young—only twenty-five years of age—he was frightened when they called upon him to speak—as he had only been ordained about ninety days. Soon his frightened spell wore off and at once he arose from his seat and made a strong plea for a house of worship at Lawrenceville and a horse to take him over the muddy roads—to visit the people in order that he might see and talk to them about the teachings and beliefs of the great Protestant Episcopal Church. At this Council the following statement was made:

"The Council should give Brother Russell a horse, bridle and saddle."

In a short course of time money was put on the collection table for the horse and accessories and before the meeting adjourned, subscriptions were taken to build a little church at Lawrenceville and from here the story of the building of missions, etc., by the young Deacon begins to be unwoven. When the session was over, $300 was in the hands of James Solomon Russell to start his little church—imagine starting a church with $300 today—with only twenty Episcopalians in Lawrenceville to help him—but in the summer of 1882 the church was started—namely St. Paul's Church—and this was the first church started by the young minister. On the following February this church was ready for occupancy.

After building missions—holding a parish school in the vestry room of his little church—the young priest and his wife are inspired—despite all of their handicaps—so they think about starting a "real" boarding school.

Despise not the day of small things, runs an old saying. St. Paul's School, Lawrenceville, Virginia, is a forcible illustration of the pith of this old saying. Its magnificent development in forty-eight years from a parish school to the largest missionary and educational work for colored youth under the auspices of the Church and the third largest of its kind in the United States is a little short of marvelous. It is in truth the result of small beginnings.

The late Archdeacon Russell, its founder, had faith as his greatest asset when he started his school. The school has been able to grow and expand from its humble beginning to large proportions. Year after year donations from friends have come, but not enough to keep pace with the increasing expenditures necessary.

The Genesis, the little two story building, still stands on the grounds and is used by the Agricultural Department and the Woman's Auxiliary of St. Paul's Memorial Chapel.

St. Paul's School was founded July 2, 1888—and began its first session September 24, 1888—in a little two story biulding with three teachers and less than a dozen pupils. The school soon outgrew its building and year after year—hardships upon hardships encountered by the young minister—still he has faith and the school grows.

Today on the hill on which the buildings of the school stand, used to be an absolute gulley—stubby pines all over the place—but today all is changed. The growth of St. Paul's School reads as a fairy tale.

Before the passing of the late founder, Archdeacon James S. Russell, he completed his autobiography which is most interesting. Every detail is given from his first day in Lawrenceville until the evening of his life. Little stories are told that have never been told before. We feel that every interested person in the training of Negro youth will be delighted to get a copy of this book.

Many interesting letters have been received from graduates of the school from time to time telling the help the school gave them. Following is one written to the Founder shortly before his death:

"My dear Mr. Russell:

"Telling the achievements of one's self is a very delicate and embarrassing task, yet at times it becomes quite necessary for one to do so.

"I left St. Paul's School in the spring of 1907 with the determination to make good in life. I had no financial backing, but did have the teaching and training of St. Paul's School, which had been so well planned by Archdeacon Russell, who was at that time Principal of the great institution.

"I went directly to Philadelphia, Pa., and there worked about five months as bell boy. In the fall of the same year I began to realize the training I received had fitted me for greater work, therefore, I journeyed to Richmond, Va., my home state and not many miles from the institution where I had been trained.

"October, 1907, I started business in a small and humble way; (still in my teens), I was determined to do as good as the best in my line of business. I labored from early morn until late evening thinking always of a great future. Nine months later I built up business enough to employ a man to work regularly. Business continued well and my employee continued working with me until June, 1910, at which time I formed a partnership with Mr. Alfred N. Field, also an alumnus of St. Paul. The business is known as Savage and Field, St. Paul N. & I. School Shoe-Makers.

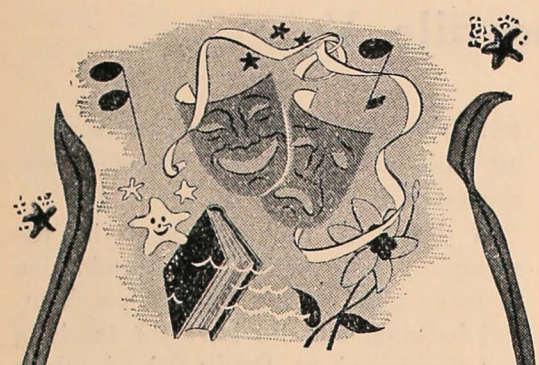
"Our business grew on and on until we soon had to secure a larger building to accommodate our trade. Soon this building was too small. We then decided to purchase a building and to remodel it to suit our needs. By working hard and giving our undivided attention to our business, as we had been taught to do at St. Paul, in a few years, to be exact, during the year of 1925, we finished paying for the building with all modern machinery and other equipment at a cost exceeding $8,000.

"We also own our homes, these homes are located on one of the most popular streets inhabited by Negroes.

"We are eager and anxious to encourage youth to attend St. Paul's, not only by entreaty but by living a useful, Christian life in the community, in Church where we both are officers and in our business and homes.

"The young woman who began to work for us as clerk in 1907 is still with us which shows harmony and congeniality.

"Whatever success we may achieve, whatever height we may reach, we shall always remember that much credit is due Mr. D. W. Brown, our instructor,



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"We wish to express our heartiest congratulation to Archdeacon Russell, the honored Founder and Principal-Emeritus, on his long, honorable and useful life of service to the school, county and state, and wish for him many, many years of continued usefulness and happiness.

"Hoping that you will continue to success in your many undertakings, we are with sincere and personal high regards,

"Very truly yours,
"SAVAGE AND FIELD."

MRS. ONYX NAMED TO HEAD CHURCH PERIODICAL CLUB

At the annual meeting of the Church Periodical Club of the Diocese, on January 24th, in the Church House, Mrs. Herbert P. Onyx was installed as President by Bishop Taitt, as successor to Mrs. A. F. Kempton, who presided at the meeting and who felt that she could not conscientiously continue in that office by reason of her having moved to Washington, D. C., to make her home there.

Mrs. Kempton's service as President of the Club began in 1913 when she was appointed to that office by Bishop Rhinelander, and she brought to the office a thorough knowledge of the organization and its work, having served for many years as Secretary in her own parish prior to becoming President. Her administration as President made the Club one of the most efficient and effective ones in the whole Church.

Following the meeting on January 24th, the members enjoyed a luncheon at the Woman's City Club. Mrs. Onyx, the new President, has been long a most active leader in the work of the Club and has been directing the work for some time in the absence of Mrs. Kempton.

The yearly report was very gratifying to the members. Despite the fact that out of the thirteen sections of the work three have shown a slight decrease, the rest have gone ahead. The report showed Holy Nativity, Rockledge, leading the way in the number of current periodicals going regularly; All Saints', Torresdale, in the number of donors of regular periodicals; Redeemer, Bryn Mawr, in Bibles and Testaments; St. Thomas', Whitemarsh, in Prayer Books and Hymnals; Redeemer, Bryn Mawr, in books, theological and secular; St. Mark's, Philadelphia, in tracts and catechisms; Redeemer, Bryn Mawr, in odd magazines and papers; Redeemer, Bryn Mawr, in Christmas cards and Easter cards; St. John's, Lansdowne, in carols and music; St. Peter's, Glenside, in pictures, games and scrap books; and St. John's, Lansdowne, in number of institutions in Diocese aided.

LATIN AMERICA

Co-operating with the Woman's Auxiliary in the latter's study of Latin America, *The Witness,* national Church weekly, is presenting a series of articles written by present-day leaders in these fields. Announcement of the series states each article is to give a graphic description of the country, the people and the work of the Church, with a look into the future. They are being written especially for discussion and study groups. The writers and their subjects are:

Mexico, Bishop Efrain Salinas y Velasco; *Cuba,* Archdeacon J. H. Townsend; *Haiti,* Rev. Felix D. Juste; *Canal Zone,* Archdeacon S. A. Wragg; *Puerto Rico,* Bishop C. B. Colmore; *Virgin Islands,* Rev. Hubert M. Pigott; *Brazil,* Bishop M. M. Thomas. In addition Bishop Johnson, of Colorado, is writing a series of eight articles on the general subject, "A Christian Voyage," which began in the issue of February 20th.

LEAGUE FOR THE ISOLATED

The Lenten Booklet on the Forward Movement and the Call to the World Day of Prayer on February 28th, was sent to 735 Incessors.

We are glad to find an increasing interest in the work on the part of the clergy and many others, some of whom have become Associate Members. We want more of these, and we hope that an increasing number of parishes will ask us to come tell about the work.

There might be much sadness in it all, but for the joy of helping weary and discouraged and suffering and lonely souls to a deeper realization of their relationship to the Christ and His dependence on them for the coming of His Kingdom.

LETITIA GLENN BIDDLE,
Chairman.

APPRECIATION FOR GIFT

St. Martha's House Music Department wishes to thank the generous donor of a piano. We do need another one. It must be in very good condition, for it will be used by the four members of the staff who are studying music in order to free the other pianos in the House for the use of the children. Other kinds of instruments can be used as was mentioned in the January issue of THE CHURCH NEWS.

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Miss M. Tappen, Principal, endowed, homelike dwelling for fatherless girls. Accepted from four to eight years; kept until eighteen. For clergymen's daughters and others from homes of high moral standards. Educated and professionally equipped gratis. *Trustee:* **Rector and Vestrymen of St. Stephen's Church**

G. F. S. Fifty Years Old in Diocese

More than fifty years ago a small group of women and girls, with faith in a new organization, lately introduced into the Church, met at the home of Miss Sarah Watson, in Germantown, and established the first Branch of the Girls' Friendly Society in the Diocese—Calvary, Germantown. That group is still active and proud of its heritage. Other Branches followed—St. Mark's Frankford, which is celebrating its fiftieth birthday also this Spring. Just fifty years ago—not so long in the life of nations—but rather a record for an organization such as ours.

Now it is 1936, and we are going to celebrate! The Committee in charge of the plans, at its first regular meeting were faced with a difficulty of choice in the many phases of this diocesan life, which seem worthy of commemoration. The plans and events finally decided upon are outlined as follows:

Saturday afternoon, April 18th, a tea to be given at Calvary Church House, Germantown.

Sunday morning, April 19th, corporate communion at Old Christ Church.

Participation celebrations by the Branches in the Diocese during the ensuing week.

Saturday evening, April 25th, banquet and entertainment.

Sunday afternoon, April 26th, festival service, with music by the G. F. S. Choir and an address by a prominent preacher.

Complete details of all these events will be given in the April issue of the Diocesan News.

The G. F. S. Diocesan Choir

This very vigorous and growing activity of the Girls' Friendly Society in this Diocese was started about a year ago in response to a growing need of a choir to provide music for the Society's annual services, which are now held in various parts of the City. Through the interest and cooperation of Mrs. David D. Wood, of St. Stephen's Branch, the choir has been very fortunate in having Mr. Uselam Clarke Smith, organist and choir master of the Church of the Redeemer, Bryn Mawr, and formerly Dean of the Philadelphia Chapter of the American Guild of Organists, as its Director.

In addressing the regular January Council meeting of the G. F. S. on "The Diocesan Choir and What It Offers," Mr. Smith stated that the choir consisted of fifty girls from the various Branches in the Diocese, who not only love singing, but are enthusiastic enough to come in all kinds of weather to rehearsals, once a week, with a fair degree of regularity.

The original purpose of the choir was to sing at the annual services, and any other services under the auspices of the G. F. S. But it was immediately discovered that the function of the choir could be extended considerably with great advantage to the girls.

At rehearsals a great deal of attention is given to voice production, consisting of breathing exercises, exercises for the blending of the vowels, enunciation and much care is taken to produce a beautiful quality of tone naturally and without effort. Music of the great masters, both sacred and secular is practiced, as well as good music by both European and American composers.

The music is not all heavy music, but it is good music and pleasant practice. Each number is studied till it is sung well and with artistic finish.

From Mr. Smith's outline of the work at rehearsals may be gathered a good idea of the splendid opportunity which the girls who belong to the choir have, and the reason for their enthusiasm and delight in attending. Other members of the Society who like to sing are invited to join the organization, which meets every Wednesday evening, at the Church House, 202 South 19th Street.

New Field Worker

Since the first of the year, when Mrs. James C. Charlton, of Christ Church and St. Michael's Branch, was announced as a Field Worker in the Diocese for the G. F. S., many requests

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of the

Woman's Auxiliary of the Diocese

Church House Annex

have come in for her help in the newer Branches or in older ones that feel they need "tuning up." Mrs. Charlton, as Candidate Associate and Chairman of Activities of Christ Church and St. Michael's Branch, is well fitted for this important work of the G. F. S. in this Diocese.

New Branch at St. Giles

It is with pleasure that a new Branch is announced as having completed its organization at the Parish of St. Giles, Stonehurst, Rev. George C. Anderson, Vicar. This promises to be one of the Diocese's outstanding Branches, if members at starting mean anything, for the roll at organization number seventy, comprising twelve Associates, fourteen younger members and forty-eight candidates. Mrs. Dorothy G. Kenney is in charge, and the Diocese wishes them all success and a hearty welcome to the G. F. S. fellowship in Pennsylvania.

G. F. S. IN DIOCESE TAKES FIRST PLACE IN NATIONAL CONTRIBUTORS' PLAN

For several years past, certain G. F. S. leaders have gone as quietly as mice, about a piece of extra work for the national society. Supplementing the income of the G. F. S.-U. S. A. has been absolutely necessary, ever since the Church was compelled to cut its annual gift, and since the national dues were reduced. Each diocesan organization was asked to give an additional sum, in proportion to its membership —the idea being to raise this sum by interesting friends outside the society. Pennsylvania, more than any other diocese, has abided by this idea, and has built up a group of "Contributors," of which those quiet little workers may well be proud. This past year, some associates and older members joined in the giving, and it is a matter of pride to know that the G. F. S. in Pennsylvania has given the largest sum of any diocesan organization—$647.30 of the National total of $3,909.00. It is hoped, during this anniversay year, that even a better showing will be made, in loyalty and gifts to the Mother society.

Mrs. Malcolm E. Peabody, Vice President of the Germantown District and Branch President of St. Paul's, Chestnut Hill, is the Special Chairman for the Contributors' Plan for the national society, and a member of the national Finance Committee.

To know we must be. To know music one has to be musical. To know art one must be artistic. To know Christ one must be Christ-like, share His life, and to so share Him means eternal life in the life that now is.—*H. H. Rountree.*

Clinton Rogers Woodruff Describes Some of the Results Attending Our City Mission's Court Work for Children

As Chairman of the Diocesan Department of Christian Social Service and Institutions, Mr. Woodruff has an intimate knowledge of the work which our City Mission is doing in its Court Work for children. Added interest and importance to what he says in the accompanying article lies in the relation he had to this work and his personal and official knowledge of its results during his administration of the City's Department of Public Welfare, of which he was Director for the four years ending January 5th, last.—Ed.

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About a decade ago the Diocese, through the Department of Christian Social Service, began to take a direct interest in the children of Church parents who were unfortunate enough to come before the judges of the Municipal Court. At first it was suggested that the Church co-operate with the Federation of Churches, but as that body expected our Department to provide the money for the compensation of the workers and as we had only sufficient funds to look after a limited number of our own, the Bishop and the Department of necessity were compelled to confine the attention to our own children, and to this day we have not been able to care for all of them.

The work was subsequently transferred to the City Mission, where it logically belongs. It is being carried on with great success under the intelligent, efficient and sympathetic guidance of Miss Sarah Dudley Alfriend. Her and the City Mission's chief trouble is lack of funds. Two or three additional workers could be usefully occupied to the advantage of the children and the welfare of the Church and community.

From time to time Miss Alfriend has told modestly of her work in these columns. Here is a case which I have followed personally for four years which illustrates more than pages of reports just what the Church is doing for the development of character and the upbuilding of woman. Naturally I have not used the true names. This is the story:

"We appreciate your interest which has continued since she left Brown's Farm. Agnes Surriage is one of our most promising children. She has a good mind and, with little effort, gets along very well in her studies at the ——— High School, where she is in the third year. At the school she takes part in the other activities, so she has many interests and many good times. She is vivacious and attractive, and there are always boys on hand eager to escort her to parties.

"The foster parents with whom Agnes has lived since she came to us have been splendid. They have been more strict than most modern parents and do not allow her to keep very late hours or attend parties on school nights. She has rebelled against what she thought was too much restriction, but not so much during the past year. She interpreted the attitude of her foster parents as being due to the fact that she was a foster child, and thought that if they had been her own parents they would have been more lenient. This was quite natural, as children in their own homes so frequently make their own rules these days. Then there has been the problem of clothing. Agnes had a good deal of feeling about receiving articles of clothing from the City Mission, so we decided to give her a regular clothing allowance, which she must make cover all her needs, and which she spends with the advice of her foster mother. This arrangement has worked well and has not been any more expensive.

"The neglect of her relatives has hurt her, and she has a good bit of conflict in her mind over this.

"You will be interested to know that Agnes has kept in touch with Bertha, an older girl from Brown's Farm, who is employed in one of the department stores. She lives in a lodging house and was delighted to accept Mrs. Marriott's invitation to spend Christmas with Agnes. She went out after the store closed on Christmas Eve, and spent a very happy holiday.

"This is a long account, but will give you some idea of Agnes' progress. She will be sixteen next month and we are planning to see her through high school."

DEATH OF REV. WM. H. BARNES

Word was received here of the death on January 19th, at Northampton, Mass., of the Rev. William Henry Barnes, who at one time was Chaplain of St. Michael and All Angels Home for Colored Crippled Children in West Philadelphia. Fr. Barnes was in his 84th year and had retired from his active ministry in 1919. The Burial Service was said in St. John's Church, Northampton, where in recent years he had frequently assisted in conducting services. Interment was in Northampton. Fr. Barnes was born in Baltimore, and was educated at Trinity College, University of Toronto. After leaving St. Michael and All Angels he conducted Preaching Missions in many parts of the United States.

CONFIRMATIONS, JAN. 23 TO FEB. 19, INCLUSIVE

January

23.	St. Martin, Oak Lane	9
24.	St. Timothy, Roxborough	31
26.	St. Martin, Chestnut Hill	13
26.	Good Shepherd, Germantown (including 1 for Calvary, Germantown)	13
26.	Christ and St. Michael, Germantown	34
29.	St. Gabriel, Roosevelt Boulevard (including 2 Received and 2 for St. Andrew, Yardley)	26

February

2.	Resurrection, Mayfair (including 3 Received and 5 for Holy Innocents, Tacony)	9
2.	St. Paul, Overbrook	22
2.	Trinity, Oxford	21
2.	St. George, West Phila.	16
2.	St. Mary Chapel of St. Mark, Phila.	12
4.	Prince of Peace Chapel of Holy Trinity, Phila.	21
5.	St. Augustine, Phila.	37
6.	St. Michael and All Angels, West Phila.	30
7.	Crucifixion, Phila.	8
9.	St. Simeon, Phila.	35
9.	St. George, Richmond	18
9.	St. Bartholomew, Wissinoming	14
9.	Grace, Mt. Airy	38
9.	Advocate, Phila.	11
9.	St. Barnabas, Haddington	16
12.	St. Bartholomew, Phila.	9
13.	Good Shepherd, Kensington (including 2 Received)	15
14.	St. John, West Oak Lane (including 1 Privately)	16
16.	St. James, Hestonville	18
16.	St. Cyprian, Elmwood	15
16.	Holy Spirit, Phila.	2
18.	St. Titus, Elmwood	6
19.	Holy Communion Chapel of Holy Apostles, Phila.	37

ORDINATION ANNIVERSARY

Rev. Samuel D. Ringrose, of the Church of the Resurrection, Mayfair, on Sunday, February 16th, observed the Fifth Anniversary of his Ordination to the Priesthood in the local church. He gave the Holy Communion to one hundred and sixty-two, who had been Confirmed during his ministry in Mayfair. Every year, Mr. Ringrose says, memorial gifts to beautify the church have been received. New Prayer and Hymn Books for the news and Chancel, also for the Altar, a gift from friends outside the parish, were used for the first time at the anniversary service.

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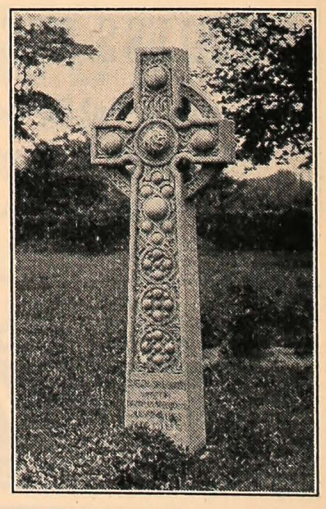

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CONFIRMATION SCHEDULE FOR THE MONTH OF MARCH

During the month of March the Rt. Rev. George W. Davenport, D.D., Bishop of Easton, will assist Bishop Taitt in taking Confirmation appointments. The schedule for both follows:

March 1—First Sunday in Lent.
A. M.—Phila., St. Nathanael, Bishop Taitt.
A. M.—Phila., Holy Apostles, Bishop Davenport.
P. M.—Phila., St. Monica, Bishop Taitt.
P. M.—Phila., St. Elisabeth, Bishop Davenport.
Evg.—Phila., St. Clement, Bishop Taitt.
Evg.—Phila., St. James, Kingsessing, Bishop Davenport.

March 5—Thursday.
Evg.—Phila., Emmanuel, Kensington, Bishop Taitt.

March 8—Second Sunday in Lent.
A. M.—Phila., The Saviour, Bishop Taitt.
A. M.—Phila., The Atonement, Bishop Davenport.
P. M.—Phila., Transfiguration, Bishop Taitt.
P. M.—Ridley Park, Christ Church, Bishop Davenport.
Evg.—Phila., St. Simon the Cyrenian, Bishop Taitt.
Evg.—Phila., The Mediator, Bishop Davenport.

March 11—Wednesday.
Evg.—Clifton Heights, St. Stephen, Bishop Taitt.

March 12—Thursday.
Evg.—Springfield, Redeemer, Bishop Davenport.

March 13—Friday.
Evg.—Norwood, St. Stephen, Bishop Davenport.

March 15—Third Sunday in Lent.
A. M.—Phila., All Saints, Moyamensing, Bishop Taitt.
A. M.—Prospect Park, St. James, Bishop Davenport.
P. M.—Aronimink, Holy Comforter, Bishop Taitt.
P. M.—Stonehurst, St. Giles, Bishop Davenport.
Evg.—Phila., Beloved Disciple, Bishop Taitt.
Evg.—Darby, All Saints, Bishop Davenport.

March 18—Wednesday.
Evg.—Collingdale, Trinity, Bishop Davenport.

March 19—Thursday.
Evg.—Phila., Covenant, Bishop Taitt.
Evg.—Marcus Hook, St. Martin, Bishop Davenport.

March 22—Fourth Sunday in Lent.
A. M.—Phila., St. Paul, Chestnut Hill, Bishop Taitt.
A. M.—Phila., Holy Trinity, Bishop Taitt.

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P. M.—Cynwyd, St. John, Bishop Davenport.
Evg.—Phila., Grace, Bishop Taitt.
Evg.—West Manayunk, St. Andrew, Bishop Davenport.

March 25—Annunciation (Wednesday)

Evg.—Chester, St. Mary, Bishop Taitt.
Evg.—Phila., Redemption, Bishop Davenport.

March 26—Thursday.

Evg.—Phila., St. Stephen, Bridesburg, Bishop Davenport.

March 29—Fifth Sunday in Lent.

A. M.—Phila., St. Stephen, Bishop Taitt.
A. M.—Ardmore, St. Mary, Bishop Davenport.
P. M.—Phila., St. Luke — Epiphany, Bishop Taitt.
P. M.—Morton, The Atonement, Bishop Davenport.
Evg.—Phila., Epiphany, Sherwood, Bishop Taitt.
Evg.—Phila., Calvary, Bishop Davenport.

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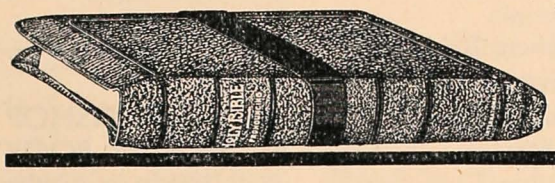

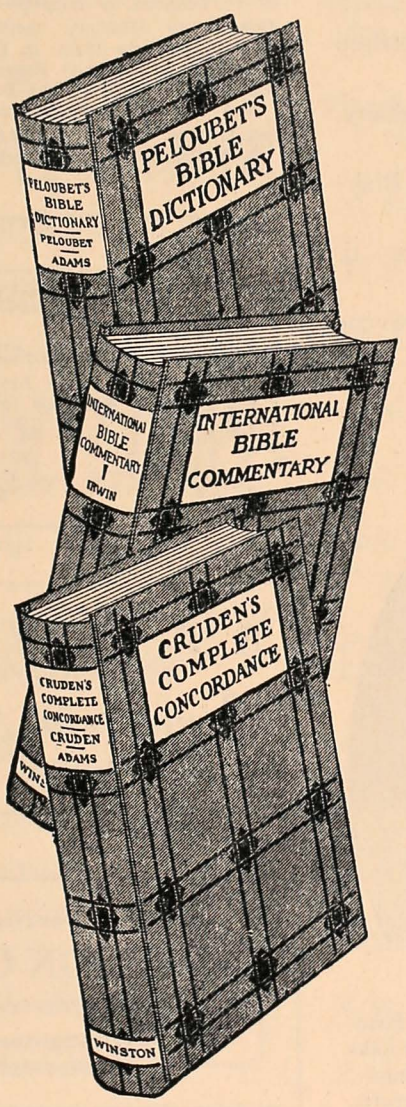

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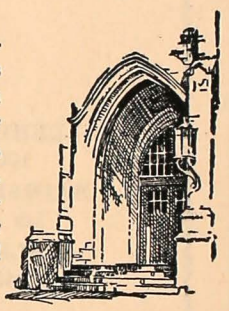

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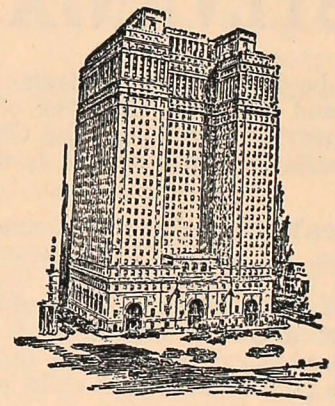

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